The Lutheran Standard

August 29, 1961
Number 18
Volume 1

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

"Tender Loving Care" Page 10

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume I AUGUST 29, 1961 Number 18

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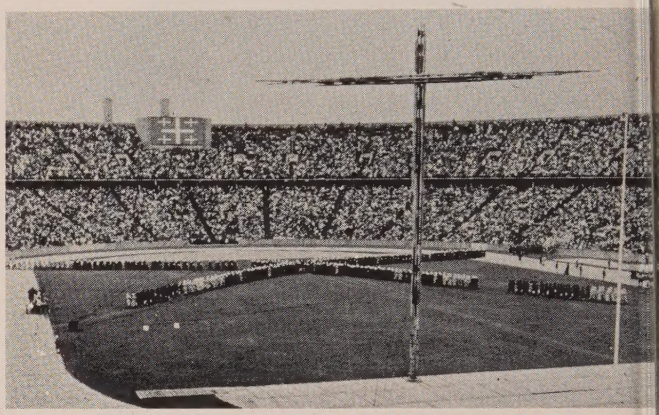
Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

About This Issue...

It may be trite to write about work as Labor l approaches. But the Rev. Ewald Bash's approach to "" Christian Concept of Work" is far from being a rest ment of cliches. Maybe the church has been wrong telling us that we should always try to create someth when we labor, he suggests.

This issue includes a special report in the news sect about the recent Kirchentag held in Berlin. The rep



The final service at the Kirchentag.

is written by Dr. Paul Nyholm, professor of church H tory at Wartburg Seminary in Dubuque, Iowa, who w present at the meetings. Among other ALC memb who attended the Kirchentag was President Fredrik Schiotz, who returned from Lutheran World Federati meetings in Europe—including one in Warsaw, Polan just in time to write his article honoring pastors who a observing their 50th anniversary of ordination.

Churchmen have long been bothered by the proble of divorce—even in Christ's time. Pastor John E. Mey of Toledo, Ohio, contends in "What About Divorce that we have been too legalistic. Although divorce always wrong, he states that we need to deal with it love, as Christ would have done. The Rev. Knute L attended the Bethel Clinic this summer—not to check on his health, but to learn a new Bible study metho He tells what he experienced in "$100,000 for Bib Study."

In his third article on Communism, Pastor Herbert Loddigs of the Lutheran Bible Institute, Minneapoli points out the danger of applying the Red label t freely. Contributing editor Dr. John M. Jensen let h imagination go after reading Revelation 3. His reco struction of the congregational situation to which th Letter to Laodicea is addressed sounds oddly familia

In the next issue, Pastor Loddigs will conclude h series on Communism, telling what Christians can d about this menace. Another article will honor Judg Henry Graven, chairman of the Board of Pensions, wh has just retired from the federal bench. And the Rev Herbert Brokering will discuss some of the current think ing in regard to confirmation.

By Ewald Bash

THE CHRISTIAN CONCEPT OF WORK

Can a Christian find satisfaction in a monotonous job?

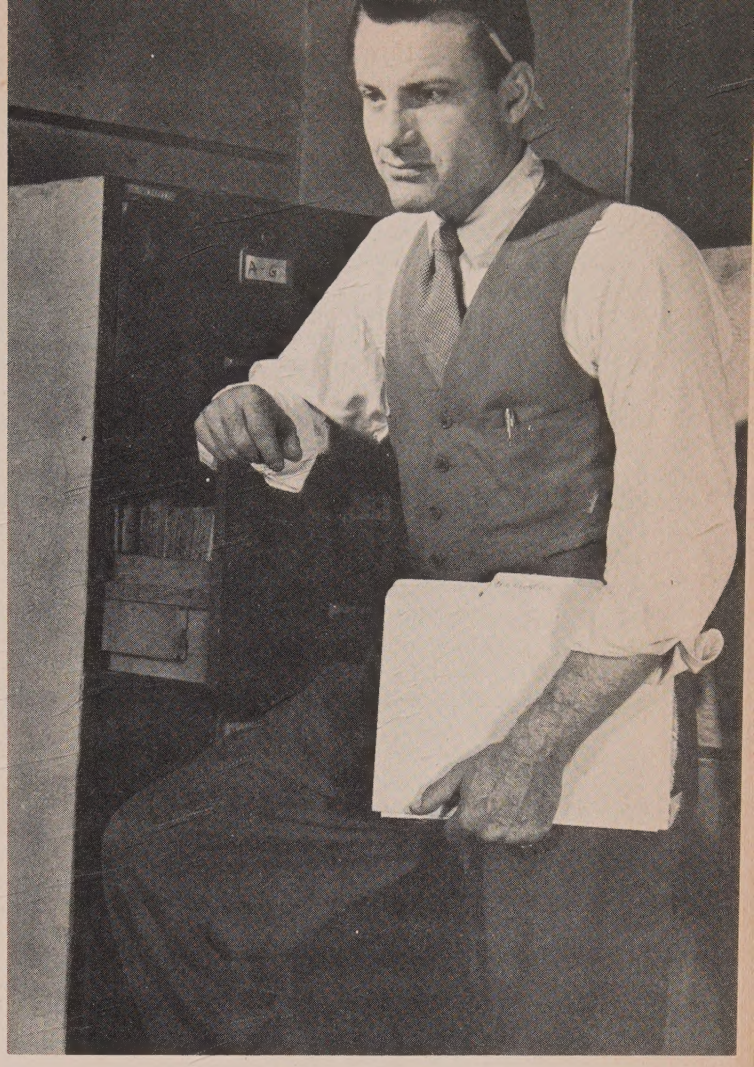


Photo by Carew of Monkmeyer

ONE SIGN of the times is a growing sense among many people that their labor is meaningless. We have long been concerned about the effect that monotonous assembly line production has on the personality of the factory worker.

A book like *The Organization Man* documents the feeling of high frustration and futility among white-collar workers as they strive to maintain integrity over against the organizational pattern of their lives. Nor is the professional man free from the gnawing anxiety of wondering whether his work has significance.

The tremendous explosion of knowledge in the educational world haunts the college professor, since he knows that in many ways his knowledge will be obsolete within a decade. Even ministers struggle with their role in a society that is more likely to demand perfection of them in the office and in social circles than in the pulpit.

And yet, this search for the meaning of work is nothing new. More than 2,000 years ago the writer of Ecclesiastes asked, "What has a man from all the toil and strain with which he toils beneath the sun?"

The Christian seeks to give an answer, but he had better be aware that any simple answer to the problem in the complexity of our modern society will immediately arouse a condescending smile. But can he really speak to the ordinary, workaday world with something more than pious phrases?

The most startling thing about the account of creation rests in the climax of the soaring words of Genesis 1. Actually they occur at the opening of the second chapter:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested

from all his work God created and made."

Somehow the arguments about evolution seem to miss the whole point as to why the creation account was written. Genesis 1 was not written for a philosophical or scientific reason. It was written to give significance to the liturgy of life.

These opening verses speak to man, the worker. They say, As God labored in creation, so man labors. In fact man, made in God's image, is called to work even as God does. And each period of work is to be ended liturgically in the Sabbath rest. Therefore, as Jesus said, the Sabbath was made for man, not man for the Sabbath.

In the great debate Jesus had with the Pharisees over Sabbath observance as it is recorded in John, that One who was Man as man should be climactically says, "My Father worketh hitherto and I work." For the Pharisees the Sabbath had become a day unto itself. Rather than seeing its relationship to the other six days as a fitting close to the cyclic liturgy of life, they had made it into a day of legalistic regulations.

The larger view of the Sabbath would suggest that work itself is liturgical, a part of a total service to God. We worship by working. If you think of the Sabbath as the last day of the week, it becomes a great Amen for all that has been done. If you stress the Christian day of rest as the outset of the week, one could call it the Day of Invocation for what lies ahead.

It is symptomatic that the withering of a meaningful Sabbath in our society has coincided with the feeling of lost purpose for work in our society. Of course, such a meaning will not be restored in a repetition of past attempts at Sunday blue laws. The Sabbath value can return only when man understands that his work reflects God's.

Luther long ago caught this relationship of man and God in work and spoke of it in exciting forms:

"God has called men to labor because he labors. He works at common occupations. God is a tailor who makes for the deer a coat that will last for a thousand years. He is a shoemaker who provides boots that the deer will not outlive. God is the best cook, because the heat of the sun supplies all the heat there is for cooking. God is a butler who sets forth a feast for the sparrows and spends on them annually more than the total revenue of the king of France."

Of course, his thought was not unprecedented because the Hebrews had seen God in many occupational images. For David and ten thousand singers after him it was "The Lord is my Shepherd." The psalmist also praised God by calling him king. God is a potter. He is a physician, a farmer. But the list is endless. And these occupations, said Luther, were "masks of God" by which he did his work.

God is the Creator. As co-worker with God, man has the wondrous possibility of participating in the thrust of creation in his daily task.

There are several meanings for creation, but one of the evident ones in the opening chapters of Genesis is reflected in these first verses. "The earth was without form and void. And the Spirit of God moved upon the face of the deep. And God said, Let there be light . . . And God called the light, *day*. And the darkness, he called *night*. And God divided the waters. . . ." One feels in the overwhelming picture painted here a tremendous "ordering out of chaos." Such could be one definition of creation.

And this thrust of creativity moves through many activities of man. Obviously a painter or an author or a musician may come to participate in such work, but we rarely see that possibilities for being creative present themselves in almost every occupation.

Most men astutely avoid the kitchen or they would notice the astounding creative process that occurs there. Out of a chaos of spices, flour, sugar, shortening, crying children, ringing doorbells, and sundry other matters, the housewife brings forth a cake. An appetizing meal itself can be a triumph of creative effort.

Some years ago in a certain Tom Thumb restaurant, tired shoppers and white-collar office-dwellers used to watch with a sense of wonder the fellow who prepared their short orders. He had created a poetry of movement that made one almost feel that he had found some inner harmony of motion by which all things hang together. Out of the chaos of orders from all directions he had established order.

Yet, for all of these fine sentiments, someone will growl, "But that ain't the way it really is!"

Mr. Bash is an assistant youth director of the ALC.

Someone will remind you of the monotony of assembly line production, of hour after hour doing nothing but tightening the nut on a bolt on the left front fender, of standing in ankle-deep slime in a packing house for six hours a day doing nothing but slitting the throat of a squealing pig, of sweating away 35 hours a week in a baking steel mill.

And the job of the business college graduate, while done under pleasanter circumstances, may be just as monotonous. Transferring IBM cards from table to machine may look respectable and may seem to give status, but sooner or later one is forced to realize that it calls for very little creativity.

Increasingly during the past few decades the church has pointed out the degrading effect that assembly line monotony has in stifling the creativeness of the personality.

But I wonder if the church has at times not been guilty of oversimplification. Memory has a way of playing tricks on a person. We remember the pleasant and forget the unpleasant. In exalting the era in which a shoemaker could take pride in his work because he made the whole shoe, we conveniently forget the 60 or 70 hours a week he had to work to earn a living, thus draining off at least 20 hours a week that today's shoemaker can devote to creative tasks.

But more basic than that, has the church perhaps overemphasized the creativity in work? Have we really done a service to our people when we have suggested that 40 hours of monotonous assembly line work is degrading to the personality? After all it is their life, and they have few alternatives. It may even be that those who pontificate most on this subject are themselves ill-fitted for factory life and think that everybody else ought to be too.

Could it be that Christians have not reached deep enough into the rich sources of their own faith? Perhaps not all life as we know it in this limited world of ours can be creative. We cannot escape the scriptural fact that although a Christian finds joy in his occupation, work is also subject to a curse.

In fact, there has come a bondage over the world that extends in every direction. The whole creation groaneth and travaileth under the yoke of the powers of darkness. The joy of quality of work gets short-circuited

the perversity of the material we handle, the meanness of men with whom we work, or the tragic shortness of time we have to accomplish what must be done.

We would do well to develop a trinitarian concept of work. Just as the three articles of the Creed distinguish among the creative, redemptive, and sanctifying activities of God, so perhaps there are also some kinds of work today that are redemptive and sanctifying but nonetheless just as important as creative tasks.

Some years ago, F. Eppling Reinartz in a sermon on "The Sense of Being Died For" told movingly of a thought that struck him as he looked for a moment at the clasped hands of his mother while she prayed. "Why," he thought, "Mother is dying for me." And, lest we overstate the case for anyone as we labor and debilitate our powers, in a sense we *all* do die for each other.

A Christian, untroubled by the necessity of saving himself and freed to see life as it really is, can see how God reflects his redemption into the daily occupations. He understands better the grim necessity of unlovely tasks. A garbage collector or a ragpicker or the sewage cleaner so lovingly portrayed by Art Carney—the lowly burden-bearers of our society redeem the physical world daily, purge it of its evident ills.

Yet even this does not seem enough for the fellow on the monotonous assembly line, who never sees what he is doing with any wholeness. This seems scarcely enough for the office-secretary who must file papers *ad infinitum*. Is there any way of finding meaning in the organized world, impersonal, cold, and ruthless?

The first, ill-tempered reaction is to cry, "Down with it all!" Yet, any realistic look at the growing population indicates that the world is going to have to be organized in one way or another. There is no way by which the individual can live apart from the rest. The real question is whether meaning can be found in such an organized situation, a meaning which can overcome the demonic possibilities.

And here the work of the Third Person gives added insight into the nature of work. It is true that our usual conception of the work of the Holy Spirit limits it to so-called spiritual activities—as we confess in the Third Article of the Creed: "the forgiveness

(Continued on page 17)

WE CANNOT ESCAPE HISTORY

By Karl A. Olsson

I heard the President's solemn address to the nation at Fort Leonard Wood, Mo. This fabled Army post is located in the center of Missouri; it is also centered in the minds of hundreds of thousands of Americans who have trained here since the beginning of the Big Trouble in 1941. To these Americans, Wood is the travail of basic training; 70,000 acres of copperheads, chiggers, mud and dust, torrid summers and bone-freezing winters with little in between. It is a sad fringe of hamlets with high prices and low inventories. It is Remoteness—a thousand miles from Connie with her balled handkerchief and Mom and a dog named Shaggy and the good feel of sidewalks under civilian shoes.

SOLEMN SOLEMNITY

To hear the President's speech while I was at Wood made the solemnity particularly solemn. I am not now thinking of the real or feigned discomforts of that Army post. Actually Wood is developing into a model military training center. The old wooden barracks are giving way to brick structures with forced ventilation. Recreational facilities are being improved (there are swimming pools, ball fields, and picnic areas—even a golf course). Chapels and other public buildings are air-cooled; lawns and parade grounds are being up-graded.

I am not even thinking of the trials of basic training: the humiliation of correction and reprimand, the weariness and boredom of routine, the momentary loss of individuality in gang showers and gang inoculations and gang welcomes. This has sadness in it. Soldiering is never merry; it is always salted with the salt of duty and discipline and even of suffering. But in a sinful world the sword is a terrible necessity, and about soldiering as such there is very little to do. Its religious pretensions can be controlled and its false prides humbled by the Christian faith. But the Christian faith cannot make the sword dispensable in history.

FINAL SORROW

But this is not the final sorrow. The final sorrow is not the soldier dying. We must all die, and to die sustained by a sense of the oughtness of things is better than to die without purpose. The final sadness of our day is that fewer and fewer have anything to die for. We are seeing something worse than the loss of technical mastery or the loss of physical power. We are seeing the big loss—not the loss of air supremacy or the missile race or the Olympics, but the loss of nerve. And back of this is the deeper rot of the republic: the loss of purpose.

NEWSBOY WITHOUT NEWS

Outside the PX we talked with a boy who was selling the St. Louis *Post-Dispatch*. (We have been given a depressing fact: not more than 50% of the men coming to Leonard Wood have any church affiliation. The rest have no church; have never attended Sunday school.) We asked the newsboy, aged 14 and going into high school, if he went to Sunday school or church. Negative. We asked if his parents went. Never. A pale, slight boy with a mop of untrimmed hair. Undernourished, with fair intelligence, mildly confused on values. What will he want to live for and die for?

HE WILL NEVER KNOW

If the present pattern continues, he and millions of his classmates will not know contrition or repentance or faith or Baptism or the clear light of daily graces. He will not really love what God has made or God has given. He will not know humility, gratitude, joy. And he will not know either the bite of responsibility, the burden gladly borne. And because he will not know this, he will mount the ramparts like a sullen slave scourged to his doom and not like a free man who lays down his life for his friends. This was the solemn context of the President's speech.

Golden Anniversary Pastors

THE Apostle Paul advised his youthful friend and spiritual son, Timothy, "Let no one despise your youth. . . ." He was giving a point of view that finds ready acceptance in our culture. District presidents are often confronted with it in meeting with call committees. Congregations find it easy to turn away from names of pastors who are beyond 50 years of age. They covet the opportunity to consider pastors who are young, preferably just a few years out of the seminary.

Dr. Schiotz

The Fourth Commandment presents a different point of view. There is no essential contradiction between the basic meaning of the Fourth Commandment, as it is explained in Luther's Catechism, and Paul's counsel to Timothy. But our generation seems to find less natural incentive to respond to the truth of the Fourth Commandment. This lethargy can actually be fanned into a burning conviction that when people are no longer productive they ought to get out of the way. The world saw this attitude strongly expressed under Hitler's National Socialism. The church bears a responsibility to speak a clear *yes* to the Fourth Commandment as well as to Paul's recognition of the contribution of youth.

In the June 20 issue of THE LUTHERAN STANDARD we saw the pictures of 255 seminary seniors who graduated last May, many of whom are stepping into places vacated by pastors who have retired during the past year. In this year in which they begin their ministry, there are 30 pastors in the American Lutheran Church who are celebrating the 50th anniversary of their ordination. The American Lutheran Church salutes these men in recording their names in this issue of the STANDARD. We thank God for their ministry! Only the last day will reveal the multiplicity of blessings God has given his people through their work.

We are also submitting the names of some of those who celebrate anniversaries beyond the 50th year.

FREDRIK A. SCHIOTZ

50th Anniversary

Frederick G. Alpers, Miami, Fla.
E. R. Anderson, Madison, Wis.
D. J. Borge, Decorah, Iowa.
Henry Brunotte, Chapel Hill, Tex.
Christoph C. Domke, Merrill, Wis.
Albert Freymann, Belle Fourche, S.D.
Wm. Fruehling, Johnson, Neb.
Gustav Carl Gast, Columbus, Ohio.
J. Jacob Haberaecker, Jefferson City, Mo.
M. L. Halvorsen, St. Louis Park, Minn.
Clarence Haugen, San Jose, Calif.
H. E. Houghland, Fargo, N.D.
John G. A. Johanssen, Toledo, Ohio.
Elmer J. Klamfoth, Columbus, Ohio.
Michael Knoll, Aitkin, Minn.
William F. Krause, Grosse Pointe Woods, Mich.
George C. Landgrebe, Fargo, N.D.
Theodore Lorenz Lassen, Brush, Colo.
N. O. Peterson, Delavan, Minn.
August Rettberg, Muscatine, Iowa.
E. R. Rorem, Story City, Iowa.
J. W. Rosholt, Pelican Rapids, Minn.
B. J. Rothnem, Marshfield, Wis.
George S. Schultz, Columbus, Ohio.
Christian Stokstad, Santa Rosa, Calif.
T. B. Thorson, Frederick, S.D.
M. Voss, Winnipeg, Man.
O. L. N. Wigdahl, Sioux Falls, S.D.
John P. Willms, Monticello, Iowa.
J. O. Wrolstad, Minneapolis, Minn.

60th Anniversary

J. A. Aasgaard, Cokato, Minn.
Albert Buddenhagen, Tinley Park, Ill.
J. C. Felger, Victoria, Tex.
Thor Heimarck, Northfield, Minn.
Henry Hofhenke, Pine Grove, Pa.
Philip Peter, Fargo, N.D.
C. S. Thompson, Eau Claire, Wis.
J. U. Xavier, Tacoma, Wash.

65th Anniversary

J. S. Halvorson, Roseau, Minn.
Olaus Qualen, Eagle Rock, Cal
Ernest C. Stellhorn, Ann Arbor Mich.

66th Anniversary

Johann A. Grueber, Wichita, K
Jacob Tanner, Forest City, Iow

67th Anniversary

Alfred Finkbeiner, Hebron, Ne
Carl A. Mellby, Northfield, Min

68th Anniversary

Adolf Heckel, Jansen, Neb.
Otto Kubitz, Madison, Wis.
Carsten E. C. Voss, Sheffield, Io

69th Anniversary

Albert F. Haseley, Lake Elmo, Minn.

70th Anniversary

William H. Lehmann, Fremont, Ohio.

INTERNATIONAL

WCC Basis Faces Revision

The World Council of Churches will consider a proposal to expand the statement that gives its Basis for Membership, when member churches meet at the Council's Third Assembly, Nov. 18-Dec. 6, in New Delhi, India.

Because the Central Committee feels that the time has come to expand the statement, the following revised formula will be submitted to the Assembly at New Delhi:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

The changes proposed are four in number:

1. The substitution of the word "confess" for "accept";
2. The use of "the" instead of "our" before "Lord Jesus Christ";
3. The addition of the phrase "according to the Scriptures";
4. The making explicit the trinitarian character of the Basis in an important final phrase.

The statement adopted in 1948 by the first assembly of the WCC is: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior."

Mrs. Niemoeller Killed

Dr. Martin Niemoeller, 69, prominent German Protestant leader, was injured critically and his wife, Else, 61, was killed in a car accident near Aabenraa, Denmark, as they were driving from their home in Wiesbaden to Denmark for a vacation. The minister is president of the Evangelical Church of Hesse and Nassau.

Ecuador Meeting Fruitful

Twenty-seven Lutheran pastors and parish workers conferred for three days at Quito, Ecuador, in mid-July. The conference, sponsored by the Lutheran World Federation's Committee on Latin America, was "by far the most significant and fruitful" of any held in the last several years, according to Dr. Stewart W. Herman, director of the Latin America committee.

Facilities at Berlin's large Marienfelde Refugee Reception Center were taxed in July and August as the largest number of East Germans to flee Communist domination since 1953 flooded to the West. In most cases, East Germans were leaving with little baggage. Pastors of the Evangelical Church in Germany manned counseling stations at reception centers, said refugees were predominantly Lutheran. This family has little, but is free.—NLC photo

For the first time, he said, guests attended from the "southern" part of South America—Brazil and Argentina—and for the first time a woman member participated, Miss Hilda Rieper of Germany, an LWF-LA parish worker at Medellin, Colombia.

Considerable attention was focused on the need for greater unity in Lutheran witness and a common approach to Latin America's major social problems.

The ALC's Dr. R. D. Lechleitner was the only denominational mission executive present from the U.S.

Newspaper Attacks Nolde

A Lutheran weekly newspaper published in Communist Hungary has sharply criticized a prominent American Lutheran churchman for his opposition to the Russian proposal for three-power control of nuclear bomb tests.

The periodical, *Evangelikus Elet*, published an unsigned article attacking the views of Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs and an associate general secretary of the World Council of Churches.

Dr. Nolde, who also is dean of the Graduate School of Lutheran Theological Seminary at Philadelphia, Pa., was criticized for statements he made on atomic armaments in an address made in June before the Ministerium of Pennsylvania, a synod of the United Lutheran Church in America.

Evangelikus Elet is a publication of the Hungarian Lutheran Church, whose present officials have been approved by Hungary's Communist government.

New African Church Forms

The German Evangelical Lutheran Synod of South Africa has severed its century-old ties with the mother church in Germany to establish an independent body to be known as the Lutheran Church in South Africa.

The 6,600-member denomination, with parishes in the provinces of Capetown and Orange Free State, has been an organized mission of the Lutheran Church of Hannover, which sent out its first pastor to South Africa in 1800. The synod was formed in 1895.

Action to change the German Synod into an autonomous church was taken by 44 delegates to its 17th triennial meeting at Paarl, June 28-July 1, culminating efforts begun in 1954.

Kirchentag Defies Communist Blockade

By Paul Nyholm

Site of one of the nine Kirchentag opening services was Berlin's Kaiser Wilhelm Memorial Church.

East is East and West is West, but the twain met at the 10th German Kirchentag—in spite of Russian opposition.

Kirchentag (Church Day) sounds like an understatement. It is the name of mass meetings at which German church people gather every other year for five days to attend a rich variety of sessions from early morning to late night.

The 128-page program booklet offered no less than 532 sessions, a spiritual cafeteria of offerings. There were offered Holy Communion services at 7:30 A.M. and 8 P.M., worship services, street preaching, Bible hours, study groups on seven main topics, discussions, musical programs, recitations of Christian poetry, presentation of Christian plays and cabarets—and more. Besides all this there were 14 exhibitions, one of which presented modern Christian art.

A whole year had been spent in careful planning. A visit to the local headquarters with its 68 offices reminded me of the Pentagon: one needs a guide to find the right department. I was given a merry-go-round from one office to another and received an impression of a strange combination of German bureaucracy and efficiency. Minute and careful preparations had been made.

Yet Kirchentag had a bad start. At the last minute the Communists objected to holding the meeting in Berlin and suggested Leipzig as a more suitable place.

This suggestion was actually considered. Church leaders realized, however, that Berlin offered the only place where people from both the East and the West zones could get together.

The Communists then forbade all the scheduled sessions in East Berlin except worship services. To compensate for this, additional sessions were arranged in West Berlin and an eight-page folder explaining the program changes was inserted in the booklet which had already been printed.

The Communists now announced that it would be considered insurrection if residents in the East Zone participated in meetings in West Berlin.

Some 18,000 from the East ignored this threat and no effective blockade was made to stop them until the last day. About 300 East Germans were prevented from going to West Berlin.

These circumstances naturally influenced the whole atmosphere of the Kirchentag. Beneath the earnestness of the speakers and the eager attention of the listeners seemed to be a combination of latent fear of what the future might bring and of courageous faith in God.

Dr. Paul Nyholm is on the faculty of Wartburg Seminary, Dubuque, Iowa.

There was a constant refrain
motto of this 10th Kirchentag
words of Christ: "I am with
These words were heard and
everywhere, for example, on the
white silk emblems that everyone
on his lapel.

Of the 42,000 people registered
the daily sessions one fourth
young—smiling, singing, eager to
friends and make friends, and a
to discuss and converse, not least
an American like myself. Most
5,000 voluntary workers were
agers eager to be of help.

35 Lands Represented

Participants came from 35 lan
cluding, China, Tanganyika, an
U.S. From Denmark came 128
highest number from any non
man-speaking country. The clim
attendance was reached Sunday
noon when nearly 100,000
gathered.

Impressive as these figures are
vious Kirchentags have had
participation. At Munich I saw
400,000 gather in 1959 for the c
meeting, in spite of pouring rai
1954 almost 500,000 flocked to
at Leipzig. But probably no Kir

ng has surpassed the eager attention f the one held in 1961.

All who attended the closing meeting will probably agree that the attention of the audience was remarkable. The meeting was held at the Stadion, built for the Olympic games n 1936. It seats 100,000. Here Hitler often spoke, but now the Stadion was changed into a cathedral by reverent worshipers who gathered around a huge wooden cross. Many of the participants must have been struck by the differences between this mass demonstration and those held at this place when the swastika floated in the air. Now everything was different. High in the air, all around the entire Stadion, waved more than 60 pure white church banners with the simple sign of the cross.

Undivided attention was given at the closing session which lasted for two hours. I did not notice a single person leaving the Stadion before the whole program was completed.

The huge crowd was melted together by introductory humorous remarks by some of the leaders, by hand-shaking with the one sitting next to you, and by hearty participation of waving of handkerchiefs as the people from one province greeted friends from other regions. No one seemed tired after the five days of meetings.

But soon the atmosphere changed, became serious. Who can forget the urgency in a message from the president of the German church, Dr. Kurt Scharf? Who can forget the hoarse voice of the president of the Kirchentag, Dr. Reinhold von Thadden-Trieglaff, as he admonished his listeners to acknowledge their sins? "We must not blame others for what has happened," he said. "It is God's punishment upon us that we have been a divided nation since 1945. In one way or in another, we are all guilty."

His almost shrieking voice made the words more impressive, for nearly all knew that the beloved Kirchentag president has had 26 operations since his voice was broken during long years of Russian imprisonment.

For two hours eight pungent messages were interspersed by hearty responses in the form of congregational singing or recitation of Scripture passages. The audience was stirred by words of warning, of cheer, and of comfort, constantly reechoing the motto: "I am with you."

Doctor Witnesses

Particularly impressive were the words spoken by a medical doctor from the East Zone. In ringing words Dr. Schiele spoke of "Friede, Freiheit, und Freude" (Peace, liberty, and joy). In spite of all opposition and persecution, in Christ we have freedom to forgive, he declared. He encouraged his fellow countrymen in the Russian zone: "Stay where God has placed you, and do not betray Christ."

The words had special significance as the number of refugees from the East is steadily increasing. At the Marienfelde refugee center in Berlin I saw hundreds who had crossed the border the day before. Over 50% of them are below 24 years. They seemed to fear that Russia soon will do something effective to stop the tremendous drain on the supply of labor.

Three young people take part in a Kirchentag "cabaret" in an attempt to reach modern youth with dialogue written especially for this event.

Bishop Otto Dibelius greets children of American servicemen in Europe.

The Kirchentag movement was started by laymen who were interested in bridging the gap between East and West Germany. The 10th Kirchentag was both a front and a new bridge across this strangely divided Berlin of which one may well tell "a tale of two cities."

One of the dailies in Berlin summed up the significance of the Kirchentag in a four line spread across the front page: "100,000 Germans from the East and the West confess: We will not be separated."

But the meeting was not a political or national demonstration. It was a declaration of unity in Christ, not only in Germany but among Christians in the whole world.

The meeting was brought to a climax when all as with one voice confessed the creed. Then the towering figure of Bishop Otto Dibelius took his place on the podium below the 30-foot cross and pronounced the benediction after he had led in prayer. More than 100,000 voices joined in the Lord's prayer vigorously, and devotedly and triumphantly joined in singing "Now Thank We All Our God," accompanied by the music of 3,000 trumpeters and a powerful melodious ringing of bells.

I believe that all felt in that moment that in Christ there is no East, no West, but victory, peace, liberty, and joy.

NATIONAL

Midboe Cites Defense Needs

The Rev. E. O. Midboe has said that he expects over 10,000 Lutherans to be called into military service in the near future as a result of the President's increase of the armed forces.

Mr. Midboe, who is executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, said it would be reasonable to assume that out of the revised authorized military strength of 2,735,000, about 137,000 service people would be Lutheran.

Commenting on the increase of U.S. armed forces personnel, Mr. Midboe urged congregations to examine the methods they use to keep in touch with their men and women in service.

Christians should make sure, he said, that their young men away from the home community for the first time should hear from their home congregation at least once a month—and better yet, every week.

"Most important," he said, "is that the entire worshipping congregation remember our service people in their prayers every week as they assemble in their churches."

Citing a method of keeping service personnel in contact with a church representative away from home, Midboe suggested that someone in every congregation volunteer to send the names of their service people to the nearest chaplain, service pastor, or contact pastor.

Pastors Can Help

Referring to the minister's relation to the military, the church executive said that with the imminent build-up of the reserve forces not on active duty as well as the increase in the active duty forces, every pastor who can pass a physical examination and is under age 33 ought to consider seriously seeking a reserve commission and ministering to a reserve unit.

"If he is above 33 or does not have the necessary physical stamina for the reserve or active forces," Mr. Midboe continued, "he ought to think about assisting in his community's civil defense program or the Civil Air Patrol."

Midboe encouraged pastors or congregations with questions about how they can best serve their people in service to write to the Bureau of Service to Military Personnel, National Lutheran Council, 2633 16th St. N.W., Washington 9, D.C.

Dr. John A. Scherzer, right, ALC pastor of St. Matthew Church, Washington, D.C., is shown with Rep. Peter F. Mack Jr., chairman of the House Interstate Commerce subcommittee, as he prepared to testify before the group. He urged Congress to return $300,000,000 worth of private property seized by the Office of Alien Property in 1942 from German citizens. In keeping it, Mr. Scherzer said, the United States has "sinned" as a nation.—RNS photo.

Layman Boosts U.S. Farming

An ALC layman who is an expert on farming has asserted that agriculture, an "expanding industry," is "our nation's biggest business."

And a church executive has stated that "the Lutheran Church continues to maintain its strength and even shows growth in numbers in rural areas."

Paul C. Johnson, Chicago, Ill., editor of *Prairie Farmer* and chairman of the Department of Church in Town and Country of the ALC's Division of American Missions, proved farming a "very sound and fruitful industry" by referring to the recent report of the U.S. Census Bureau.

In an editorial in *Prairie Farmer*, Mr. Johnson stated that farming includes 40% of all the individually-operated business in our nation. "There are 20 times as many farms as there are manufacturing establishments," he wrote, "twice as many farms as wholesale and retail businesses."

The director of the ALC's Church in Town and Country Department, the Rev. H. M. Adix, in a release dated July 28, commented, "Not all the problems are solved." Those "specifically charged" with the responsibility of studying and helping the churches in town and country, are, said Pastor Adix, "facing the problem."

Cover Picture Wins Honc

"TLC—Tender Loving Ca photo taken by Paul Ockrass shown on the cover of this is THE LUTHERAN STANDARD awarded top honors for picturir love of God shown in Chris demptive suffering, love that flected by loving Christians. award was given by the Lu Society for Worship, Music, a Arts.

The photo was displayed fourth annual conference o LSWMA in Ann Arbor, Mich. 27-29.

THE ALC

Day School Workers Org

Christian day school workers ALC formed their own organ at their first national conferenc at Fort Collins, Colo., August To be known as the America theran Education Association, t ganization will be open to tea administrators, pastors, and members of ALC congregations ating an elementary or seco school.

Raymond F. Knitt, princip Solomon Lutheran School, Woo Ohio, is president of the new and also of its eastern region. H president of a similar group i former ALC centered primarily Midwest.

National and eastern regiona retary is Ruth Laabs, Musc Iowa. Mrs. Helen Weber, San nardino, Calif., is treasurer c national association and secreta the western region. The Rev. W Hampton, principal and assistan tor at Pomona, Calif., is presid the western region and national tician. Pastor Hampton beca member of the Lutheran Churc result of attending a Lutheran mentary school.

The association voted to as Board of Parish Education to c er working with the Lutheran C —Missouri Synod in planning cu lum materials. It also adopted a lution urging strengthening o schools as integral parts of loca ish education programs.

The matter of federal aid t vate schools was discussed, b action was taken. Members

(Continued on pa

Photo by Three Lions Inc.

By John E. Meyer

WHAT ABOUT DIVORCE?

Many marriages are shattered by divorce. Scripture makes no allowance for it, but neither is it unforgivable.

AMERICA has one divorce for every four marriages. Some sociologists say that the divorce rate has increased 800% since the Civil War. When we hear these statements we are startled and shocked that something so vital to the welfare of our nation should be in such a pitiful condition.

Yet after a more thorough consideration of what exactly is involved in marriage, we realize that perhaps our amazement should not lie in the fact that there are so many divorces but that there are actually so few. Consider the fact that in marriage two individuals who are in many ways completely different from one another unite for the purpose of living one life. They are different, first of all, in being male and female. They have been reared in different homes, trained by different parents. They have learned to look at things through their own eyes; their standards are in many ways different; their attitudes and viewpoints differ; one may feel very strongly on a subject that is of little or no concern to the other.

Under these circumstances we might well be grateful that so many marriages are working out and not concern ourselves with the divorce problem that looms so large in our generation. And isn't it true that if we look at marriage as simply a human institution, a man-made arrangement by which men and women can legally take up bed and board together, we would have to concede that one failure out of four is not a bad percentage, all things considered?

And slowly but surely, this is precisely the viewpoint from which we have begun to look at marriage. Just within some of our own lifetimes, basic attitudes toward marriage have undergone a tremendous change. With each passing year we have come further and further away from looking upon marriage as a spiritual relationship and have made it more and more a man-made institution to be used by man as he sees fit. Behind all this divorce, the laws that make divorce easy, the mess that marriage is in in our day and age is the fact that we have lost our spiritual perspective.

We must never lose sight of the fact that marriage is ordained of God and as such is right and good and workable. And the minute we resign ourselves to the fact that something like one out of four marriages is just naturally going to fail and we might as well stop fretting about it, we have in fact surrendered to the world's selfish way of dealing with its problems.

The question that the Pharisees asked Jesus, "Is it lawful for a man to divorce his wife?" has been asked a million times and doubtless will continue to be asked as long as the world stands. But the question must be asked, and asking it brings us face to face with Christ's teachings on this modern problem. In a real sense this is not a modern problem, for the age in which Christ spoke these words was an age that favored easy divorce. It was an age in which a man could fill out a form stating that he was divorcing his wife and she had no recourse whatsoever to contest the matter. But because this was the case, it is doubly important in our time of easy divorce to know the mind of Christ.

The incident in which the Pharisees asked Christ about the legality of divorce is recorded in Matthew and in Mark. The chief difference in the two accounts is that Matthew records that Christ forbade divorce with one exception, that being unchastity, which we have interpreted as meaning adultery. A number of New Testament scholars believe that the words "except for unchastity" have been added to the original text. That may or may not be true. This much, however, can be said: The Lord is here addressing himself to a particular situation which arose when he was confronted by "smart" Jewish rabbis and lawyers and is not enunciating a general rule.

As I see it, the only possible attitude Christ could have taken toward divorce is that there are no legitimate exceptions; that God made marriage a sacred unity which must not be broken. If it is broken—for any cause whatsoever—the only remedy is forgiveness for sin.

Let's examine this matter more closely to discover why this must certainly have been Christ's attitude. Christ allowed no exceptions first of all because this would be contrary to the pattern of God.

In the pattern of God for mankind, it is perfectly clear that male and female complement one another. He placed them together in the very beginning in a married relationship because this was his divine pattern. We can assume from this that a man or woman cannot discover the full richness of life until he or she has allowed his or her life to become fused with one of the opposite sex. God's whole pattern of life is built upon marriage: the propagation of the race, the home and the family, the training of children, all of these are basically dependent upon marriage.

Marriages may not be made in heaven, as the old saying goes, but it is clear from God's own word that only God can bring about the true relationship of marriage.

"Have you not read" asked Christ, "that he who made them at the beginning made them male and female and the twain shall be one flesh? Therefore what God has joined together, let no man put asunder." People cannot truly fuse their lives together; only God can cause this to happen. It is his will to do this in marriage, and what God joins together we must not tear asunder. When we do tear our marriages asunder in divorce we are going contrary to God's pattern. Thus, Christ could allow no exceptions.

Second, Christ allowed no exceptions because this would undermine the promise of marriage. Surely one of the essential qualities of marriage is permanence. It seems quite modern to approach marriage on a money-back-if-not-satisfied basis or a 30-day trial proposition. When it is approached from this angle it is not surprising that so many marriages fail to make the grade. When there is no sense of utter finality, when couples do not accept the closing of all other doors "till death us do part," the man and woman will not bring into the marriage the absolute dedication necessary if the full promise of marriage is ever to be realized.

Marriage is not easy. Christ knew it was not easy. But it holds a glorious promise for those who enter into it unconditionally, without thought of escape and determined to achieve in their union the high divine ideal of two becoming one. Christ could allow no exceptions lest the high ise of marriage too often be mined.

And third, there could be ceptions allowed, for this wou pose the purpose of Christ. One that must be kept in the foreg as we read Christ's teachings o riage and divorce is that Christ a legalist. The Pharisees would been happy with a new law: "I vorce, with these exceptions: two, three." This is the way the isees approached all matters: w law, make a regulation; then plies in all cases, regardless circumstances. Christ fought a life against establishing such ir laws.

In our own Lutheran Chur have been guilty of some Phar approaches to this matter. It ha a fairly rigid law that divorce h church's approval if it is on the of adultery and/or desertion. B do violence to the whole spir mind of Christ if we contend t allowed these two exceptions.

Any pastor who has counseled bled marriages can think of ma uations in which there had adultery or desertion and yet d would have been completely and would have created many problems than it would have s To give a blanket approval to d in all cases of adultery or deser a new form of legalism. It i Christian, it is certainly not Lut and it is a totally inept way of ing with troubled marriages.

Because allowing exceptions go contrary to the divine patte God, would undermine the p of marriage, and would oppos purpose of Christ, there can exceptions. This is Christ's teaching. All who would enter riage, all who are now marrie wondering if there is not a legit escape, should underline this an ognize it as Christ's clear teac

And yet we must face the har real fact of divorce, human selfis being what it is. Because indivi who become involved in marria fuse to yield their personal w because they refuse to bend pride or swallow it to serve on other; because one or both ar able or unwilling to grow and m and stop living and acting like dren; because they refuse to a in kind patience the faults and

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Pastor Meyer is a member of the pastoral staff of St. Paul's Lutheran Church, Toledo, Ohio.

Third in a series of four articles on Communism

DON'T MISTAKE THE ENEMY

By Herbert G. Loddigs

KHRUSHCHEV recently declared that his "secret weapon" against capitalism is his tongue. We Christians have a whole arsenal of potent "secret" weapons against Communism. The Eighth Commandment, for one, is so potent a weapon that by itself it has the power to topple Communist front organizations all over the world.

"Thou shalt not bear false witness against thy neighbor." Especially in the clear light of Luther's biblically correct explanation that we should "put the best construction" on what our neighbor says or does, this command is so sound, so healthy, so cleansing that the filth of Red lies and the heartbreak and disunity found in so many movements within our republic could be swept away by it. It is in the spirit of this glorious commandment that J. Edgar Hoover spoke when he said, "Don't label anyone as a Communist unless you have the facts," and "Don't confuse liberals and progressives with Communists."

In an article in *Newsweek* Mr. Hoover wrote:

"The technique of the label is a Communist trick which anti-Communists are sometimes prone to use. It is deceptive and detrimental, however, to pin the label of 'Communist' on honest American liberals and progressives merely because of a difference of opinion. Honesty and common decency demand that the clear-cut line of demarcation that exists between liberals and Communists be recognized. Despite the Communist technique of labeling themselves as progressives there is no more effective or determined foe of Communism than the millions of honest liberals and progressives."

The Episcopalian for July 1961 quotes an FBI man as saying to a reporter, "It would certainly be ironic if a job which the Communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies." He was referring to the campaign now on to accuse Protestant churches of being "overrun by Reds." It is so much easier for some to make groundless accusations than to do the real, meaningful work of correcting genuine wrongs in our society on the one hand while exposing the evils of Communism on the other.

If our children should grow up in a Communist world it might be because of our present inability to tell friend from foe. From the earliest times the tyrant's motto has been "divide and conquer." If we cannot be divided brother against brother, Communism cannot conquer us.

While none of us should expect to reach the place where we can never be deceived, we can learn to recognize our opponents with enough accuracy for practical purposes. We know from Communist writings that their aim is to destroy our form of society completely. Hence anyone who sincerely and knowingly seeks to improve our present social order, and thus to strengthen it, is no Communist, even though he may not always be wise and correct in his recommendations for an improved social order.

If a group seem concerned about civil liberties for our colored brethren in the South and are doing all they can to bring about understanding and good will between the races, they are not Communists. Obviously, the Communists will seek to exploit and aggravate—and even initiate—tensions; and we must not be caught off guard by them. But let's not make the mistake of labeling as Communist those who are honestly working for a change in the social order in the South, even though we may not always agree with some of their methods.

In the economic realm, it would of course be ideal if profits and wages could be so correctly balanced that the maximum good would be attained for all of society. This exact point, many of us feel, cannot be discovered by any means known at present. Hence there must be some "give and take" and not too violent an insistence on immediate "absolute justice."

Again, there may be a difference of opinion among the bargainers as to how much to give and how much to take. It may be true that selfishness is a basic motive on the part of those who seek higher wages—just as it may also be a motive for those who want higher profits—but selfishness is not synonymous with Communism. Ethical labor leaders—and there are many of them—are not out to destroy either industry or the government.

In the matter of government we take our cue from Romans, Chapter 13, which states that government is of God. Karl Marx declares that government is born of the class struggle and must be abolished. Because Christians recognize the Bible as the only infallible guide for faith and life, they accept government as of divine origin, and therefore conclude that the Communist movement, which opposes all government, is on this count in rebellion against God.

The Christian supports those who work to establish government by promoting justice, peace, and tranquility. Our Constitution provides a method by which we can change our laws. When these laws are changed there will usually be a difference of opinion on the wisdom of these changes. The debate may be hot, and it will be easy for those interested in maintaining the status quo to feel that the op-

position is inspired by ulterior—even Communist – motives. But changing our laws is not tantamount to overthrowing our government, even though some changes may affect our way of living rather drastically.

The Old Testament prophets denounced social injustice and pointed out that it must be dealt with by law the same as other forms of theft and all kinds of outward criminal acts. And the children of Israel were irritated beyond measure that these prophets had the gall to tell them—the chosen people of God—that all was not well with them and that they should change their way of living.

Because of the failure of many to distinguish between real Communism and a liberal approach to economics and politics—on which there may be honest differences of opinion—there is today much anti-Communist literature that borders on the hysterical. In their zeal to discover Communists some people label men Red on such flimsy evidence that to be consistent they would have to call Jefferson, Lincoln, Isaiah, and Moses dangerous pro-Reds, too.

Some regard anyone who accepts the Revised Standard Version of the Bible as either a Communist or a dupe of the Communists. Others consider anyone who has a degree in psychology, political science, or economics as suspect. Some of these super-patriots seem to have nothing but contempt for one of the fundamental principles of Americanism, that a man is innocent until proven guilty. The violent character assassination methods of some of these groups have caused many who would fight Communism to hesitate to enter the fray.

Had Christ adopted the tactics of some "Red baiters," St. Paul would not have a single letter in the New Testament. For St. Paul was involved in the murder of Stephen and had never paid the penalty for this civil and religious crime. Yet he "dared" to write to others to "serve the Lord" (Rom. 12:11) and "be subject to the governing powers" (Rom. 13:1).

Harry and Bonaro Overstreet were attacked by "Red baiters" as having no right to write a book against Communism because they had once been deceived by a group that may have had Communist connections. The Overstreets were in no way trying to support Communism. They were, it seems, tricked by methods the Communists have used to deceive many prominent and equally innocent people. Yet according to "Red baiters" this is sufficient to cut them off from any right to fight Communism as long as they live. In light of the fact that the Holy Spirit used and moved St. Paul, a former murderer of Christians, to write letters for the New Testament, how ridiculously inadequate and captious are the attacks on the Overstreets.

St. Peter played the coward and denied our Lord at his trial. Later he defected to the enemies of Christ, the legalists, until Paul rebuked him and won him back. (See Gal. 2:11ff.) Yet Peter's letters are in the New Testament.

But why stop at that? By the standards of the fanatic would not our Lord himself have to be rejected, since by his own admission he knew Judas was a traitor from the very beginning? Our Lord not only associated with him but even sent him out to preach with the 12 and gave him power to perform miracles. On "guilt by association" our Lord wouldn't have a chance in cour even commissioned a man who been the worst enemy of the C to go out as his special apost the Gentiles—a man who had guilty of the murder of St. Ste

In spite of the light which the Testament throws upon what to be our attitude toward me they are, not as they were, and the New Testament regards a present relationship to God an fellowmen as of prior import why do so many continue to the work of godly men? Doesn' show glaring disrespect both modern St. Pauls and St. Peters the welfare of both the church the nation?

To cite another modern exar the Revised Standard Version been condemned because "mod ists" were on the translation com tee. Modernists and Reds are equ by some anti-Communists. Lu too, would have to be conder then for he made use of the sch ship of Christ-denying Hebrew s ars and even said he owed muc

J. Edgar Hoover Says:

J. Edgar Hoover

"Too often I have seen cases where loyal and patriotic but misguided Americans have thought they were 'fighting Communism' by slapping the label of 'Red' or 'Communist' on anybody who happened to be different from them or to have ideas with which they did not agree. Smears, character assassination, and the scattering of irresponsible charges hav place in this nation. They create division, suspicion, and di among loyal Americans—just what the Communists want—an der rather than aid the fight against Communism. . . . A ma a right to think as he wishes: that's the strength of our for government. . . . Just because a man's opinion is unpopular represents a minority viewpoint or is different he is not neces disloyal."

From *Masters of Deceit,* Copyright 1958 by J. Edgar Hoover.

he research of the Roman Catholic umanist, Erasmus.

Let us who profess to be Christians ot join in worldly, un-biblical approaches to our fellow Americans but seek to unite rather than to divide, to build rather than to destroy.

The Communist Party is well aware that its final aim—the complete destruction of all government and all the means of governing such as courts, police, etc.—will never stir to sufficient revolutionary enthusiasm and violence enough of the common people to achieve a successful revolution. For this reason it knows full well that it can never have as real supporters of its final aims more than a very small number of dedicated, ruthless fanatics. To move the masses, then, it must use deceit. If its real aims can never win the masses, lies must accomplish this objective.

If you understand this, then you have one of the most important keys to the destruction of world Communism. Absolute fidelity to the truth and constant, untiring expose of Communist lies will weaken and destroy Communism. A man who loves objectivity—who is loyal to the truth and rejects deceit—cannot be a Communist. If by some accident he joins the Communist Party, he is still not a Communist. He is, in fact, a source of great danger to the party, for if he discerns the discrepancy between his own love of truth and the party's weird concept that *anything*, any lie, any deception that supports their world aim is truth, he will become a militant anti-Communist.

One of our tasks then is to keep broadcasting the truth and appealing to love of truth not only to win the masses in Communist countries but also to win over some of their "leaders." Such efforts have not been barren in the past. This is why the Communists must spend many times the cost of our broadcasts to keep their people from hearing "the other side."

In the next article we plan to show more specific ways by which we can hasten the inevitable defeat of Communism and indicate in greater detail why its defeat cannot be accomplished by government agencies alone. Without the church, this war cannot be won. In this warfare every Christian can play an important role. Each slacker prolongs the war; every single volunteer shortens it. If each church member will give himself to his task, it may even be possible to prevent an all-out nuclear world war.

Divorce . . . from page 12

comings of one another; because one or both have spurned the help that can come from prayer or from marriage counseling; because there is an unwillingness to repent for one's own sins and to forgive another for his sins—for these and many other reasons which strike right at the heart of marriage as an essentially spiritual relationship, divorce is a hard fact we must face.

In allowing no exceptions, was Christ saying that all divorces are sinful and unforgivable? Not at all! In fact, if we allow exceptions, adultery and desertion, then we have no choice but to conclude that all other divorces are sinful and unforgivable.

What would Christ say to a divorced person who was not subject to adultery or desertion, but who was subject to constant, repeated brutal physical cruelty? Would he say that divorce in that case was absolutely sinful and unforgivable? I think not. What Christ is doing in our text is pointing us to an ideal toward which all men must strive. He is planting here firmly in our minds, so firmly that we in turn will teach it to our children, that marriage is absolutely permanent. Marriage is not a matter of man's temporary convenience or pleasure, but of God's holy purpose.

Yet divorce is a real fact. When Christ stated his conviction that there could be no exceptions, the Pharisees quickly reminded him that Moses had commanded a bill of divorcement which did indeed permit divorce. Here the Pharisees were clearly setting the authority of Christ against the authority of Moses. Christ accepted the challenge and made it clear that Moses allowed divorce only because of the hardness of men's hearts.

What this implies is that divorce, like all other modern and old-fashioned problems, is the outgrowth of hardened hearts, hearts warped and darkened by sin. Divorce implies failure to meet God's perfect ideal, and is clear evidence that we so frequently tear apart what God has put together. God says we shall not kill, but we kill; we shall not steal, but we steal; we shall not bear false witness, but we gossip; we shall have no other gods before him, but we are idolatrous. He says marriage is for life and yet we divorce. Divorce is clearly a consequence of our sinfulness; a failure to achieve God's ideal because we are by nature sinful.

Yet here is the mistake we so often make. We condemn divorce as though it were unforgivable. Divorce is not the unforgivable sin, neither is adultery nor desertion. Christ will forgive the sinner no matter what his sin, if there is true repentance. Think, for instance, how Christ dealt with the adulteress who was brought to him by the uncharitable, super-righteous Pharisees: "Go," he said, "and sin no more."

Is this then a correct attitude toward divorced persons who wish to marry again? In a qualified sense it is, but it is important to remember that every such case must be dealt with on merit. The former American Lutheran Church Board for Christian Social Action in a statement on divorce and remarriage warned against a legalistic attitude toward divorced persons, but at the same time stated clearly that before remarriage can be condoned there should be sincere repentance. The statement goes on: "The church is concerned for the total well-being of persons here in time as well as there in eternity. To deny a divorced person remarriage may subject him to greater temptation and sins than he can resist."

Such an attitude, I believe, is in the spirit of Christ who brooked no compromise with God's perfect standard for marriage, yet who unfailingly dealt with those who failed in understanding love.

As Christians we are each challenged to preserve the divine purpose of marriage in our own lives and in the lives of any upon whom we may have a guiding influence. We must encourage and promote, within our schools, within our community, and within our church, adequate preparation for marriage among our youth.

If and when we have opportunity to counsel with those whose marriage is in trouble, we dare not carelessly urge divorce as a quick, easy solution. We should ever urge such persons to seek help from those who are able to help, that their marriage might be saved, their love rekindled. Thus they may join happily married people everywhere who long to have their marriage fit God's divine pattern, and so realize in this life, in spite of sin and weakness, the fulfillment of the glorious promise of marriage in which the grace of God fuses two lives into one.

$100,000 for Bible Study

By Knute Lee

IS IT true that *no other events* will be scheduled on Wednesday evenings at Bethel, once the new Bible study program begins in the fall?" This was a question asked in a sharp-looking mailing piece sent to members of a congregation in Madison, Wis., in the summer of 1959. In black print on the next line the answer stood out: "Yes, that's true. Wednesday night at Bethel will become *Bible study night.*"

In the Lutheran Church the Word of God is rightly regarded as the means of grace—the means God uses to lead the sinner to repentance and to faith and life in Jesus Christ. This is basic.

In practice, however, we know that adult Bible classes all too often come close to the minimum size of two or three gathered in his name. I asked a member of a large congregation with a magnificent plant and facilities, "How many of your members are studying the Bible?" His answer was, "Nine." He knew what he was talking about, because he was the teacher. Such a figure is more typical than we like to admit. This is tragic.

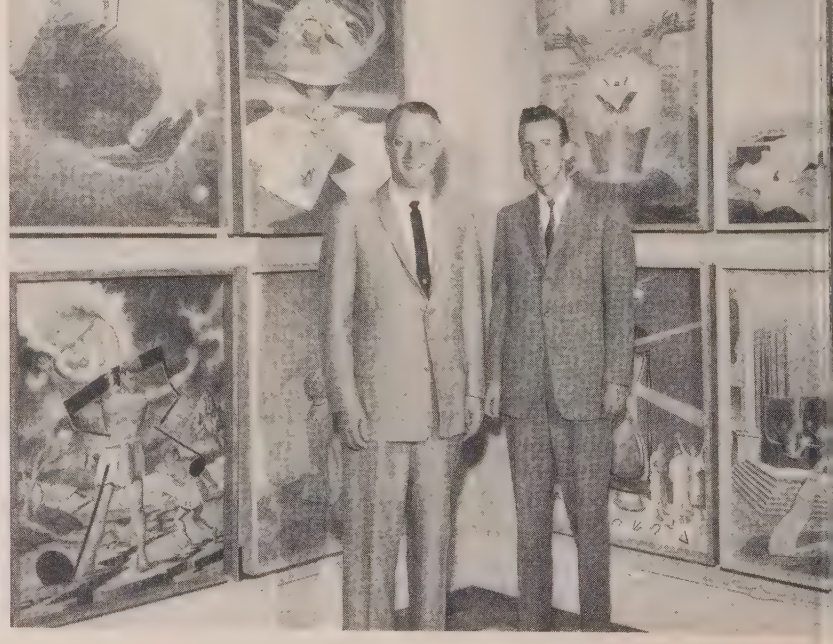
In Bethel, however, 500 people, enrolled in a two-year program, study the Bible every week, and many more are waiting to get in. It is also true that this Lutheran congregation delayed a badly-needed building program for six years in order to sink over $100,000 in a "gamble" on Bible study.

Dr. Morris Wee, senior pastor of the congregation, explained the congregation's courageous decision like this: "The council at Bethel wanted to go ahead with a building program already delayed. But we had to ask ourselves, 'What would happen to a single congregation like Bethel, if most of its members really knew the Scriptures? Let's find out!' "

I was at the Bethel Clinic, a participant in the first of three two-week study sessions early this summer. President S. C. Eastvold of Pacific Lutheran University, asked me, together with Prof. Kelmer Roe, religion department head, to attend the concentrated course in the hope that it could be adapted into our college curriculum.

To be sure, I had heard exciting things about the goings-on in Madison. It was rumored that butchers were teaching university profs that businessmen drove hundre extra miles if out of town on W days, that the meticulously de pictures alone had cost over $8 that bankers, janitors, doctors, p ers, lawyers, and psychiatrists poring over God's Word side by that 600 were enrolled in the gram's second year. But I had t the Old Testament myself for years at Luther College, and fr I didn't quite see how a "pi approach" could do much for c hungry students even at a Ch school. But that was before I att the Bethel Clinic.

Arriving in Madison on a Su night, I met strangers and acq ances from far and wide in Am The three clinics were to have restricted to 50 members each rolled in this first clinic wer



Dr. Morris Wee, left, senior pastor at Bethel Lutheran Church, Madison, Wis., and the Rev. Harley Swiggum, associate pastor, stand in front of some of the paintings that form the basis for the Bethel Series Bible studies.

pastors, educational directors, seminary and college professors. During the evening banquet served by the ladies of Bethel, Dr. Wee addressed clinic participants representing most of American Lutheranism.

I sat at the table with a professor from a Missouri Synod seminary, two ULCA pastors from Baltimore, and another from York, Pa. We discussed the program with Augustana Lutherans from Kansas and Washington. We were stirred by Dr. Wee's explanation of the miracle God had already caused to happen through the dreams and devotion and drive of his associate pastor, Harley Swiggum. Pastor Swiggum's germinal idea back in Luther College days had been encouraged through the seminary by Dr. John Milton. It could well be that God, through the Bethel Series, might lead the church of the open Bible into its stores of treasure.

On Monday morning we went to work. And work we did—45 intense class hours in that first week! We found out what the Bethel program is. What is it? Pastor Swiggum made it seem simple.

He has reduced the Bible to 40 major areas or units. He studied and restudied these categories in an effort to set forth each section in its simplest fundamentals. Then he contrived ideas for illustrations with Walter Ohlson, a Christian artist. Together they created paintings which communicate the ideas or concepts within the 20 Old Testament and 20 New Testament segments of the Bible.

Throughout the clinic we were constantly reminded to read the Old Testament as a Jew rather than a Greek. While the Greek asked who, why, where, and when, the devout Hebrew was more ready to face reality and to accept in faith God's solution.

The best thing about the Bethel Series is that it works. We sat dumbfounded when a housewife, one of the original 28 teachers of the Bethel Series, went through the entire book of Genesis without a single note, and spelled out clearly to a class of pastors the concepts contained in its 50 chapters.

Pastor Swiggum, with the support of Bethel Congregation, will travel throughout the United States this fall for the second time explaining the program to congregations and inviting them to attend clinical workshops in Madison in 1962 and the summers following. His prayer, and that of the 90 of us who attended the first Bethel Clinic, is that God might use the Bethel Series to reach a million people by 1971.

Professor Roe and I came to Madison with a deliberate and sincere skepticism as to the adaptability of the Bethel Series for the college setting. This was a serious decision to make since Pacific Lutheran University is launching out on a bold new venture this fall of teaching the Old Testament on closed-circuit television, subsidized by the Ford Foundation. I have been asked to be the first teacher, and we have now decided that our format will be the Bethel Series.

Our dreams are running fast these days. We have visions of hundreds of students of Pacific Lutheran going out into the church and into the world as missionaries to urge their own pastors to take up this method of using God's Word of grace. *We know it works.*

Work . . . from page 5

of sins, the resurrection of the body, and the life everlasting."

Yet, it is perhaps a mistake to limit the Spirit's concern to the "spiritual" interests of those already in the church. Since Christ died not just for the church but for the whole world, is not the Spirit's concern manifestly turned also toward the church potential?

The tasks of the Holy Spirit, when summarized, strikingly reveal an immediate concern with the daily life. "He *daily* forgives abundantly my sins and the sins of all believers." What a task that must be! He patiently draws me along the paths of the Christian life. His is the quiet nurture, the steadfastness of God, wed to the humdrum monotony attendant upon making me more his child each day.

Much of the work in our industrially organized world is sanctifying. The routine duties of the day, the mailman carrying letters, the waitress serving meals, the factory worker tightening nuts—why should we deprecate them because they are not creative? Is it not possible that the worker on the assembly line reflects the sanctifying work of God, who patiently shapes the world, working his good out of our evil?

Marc Connelly in his *Green Pastures* has De Lawd say, "Even bein' Gawd ain't a bed of roses." Creation may be fun, but redemption costs suffering, and sanctification demands infinite patience. Yet redemption and sanctification are just as much a part of the work of God as is creation.

How then can we, who are made in the image of God and who are called to be co-workers with him, long for something less?

If the Christian could discover this trinitarian concept in his work, then perhaps labor could again become a worship and he could sing the Gloria Patri with new zest. A recovery of the Sabbath might also occur. We might even find that Labor Day has been placed at the wrong end of summer. It is possible that it ought to coincide with Trinity Sunday.

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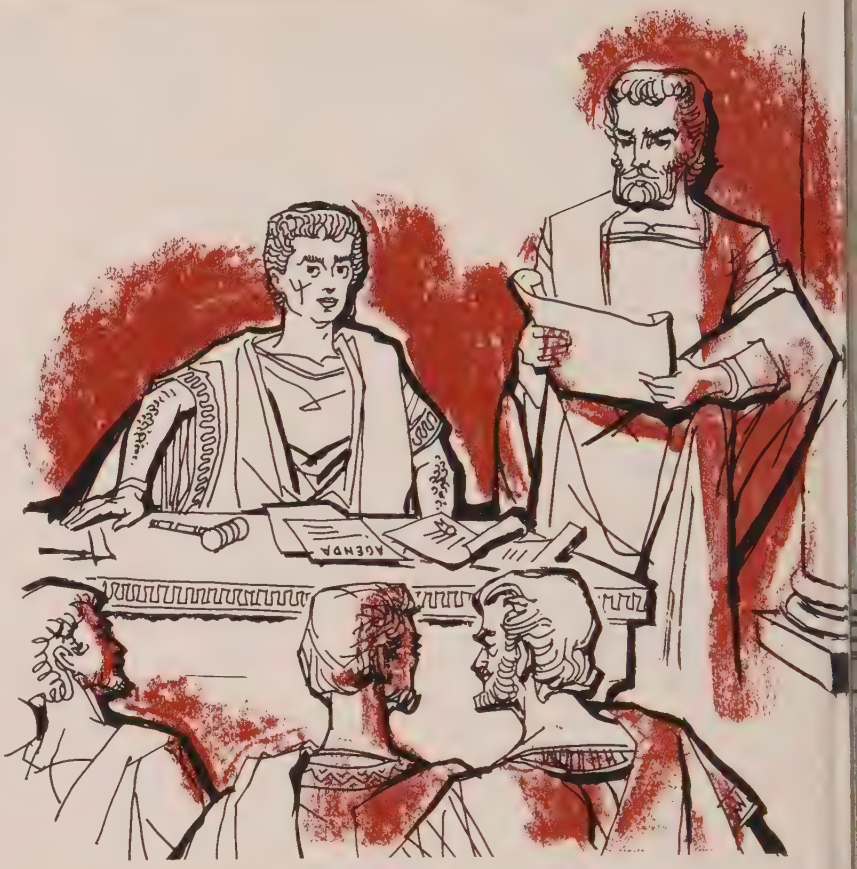
"To the angel of the church of the Laodiceans write . . ." Rev. 3:14-22



Pontius Josephus Presides

By John M. Jen

PONTIUS JOSEPHUS, a businessman in Laodicea, was president of the leading congregation in the city. He had been brought up in a prosperous Christian home. His father had been converted when some of the first evangelists had preached the Gospel in Asia Minor. This conversion greatly influenced his father, and it had made a great impression on the home life of the family. It had brought purpose and aim into the life of his father. It also seemed to bring stability and prosperity to his furniture business, which was known throughout that part of Asia Minor.

Pontius seemed to follow in his father's footsteps. He had been sent to the best schools in Asia Minor. He also traveled a good deal. Naturally enough, the son greatly expanded the business after his father's death.

The congregation was a thriving one in a good residential area. Originally it had been housed in the home of Josephus Sr., but as it attracted a number of members who were rather prosperous, a fine building was erected.

It was not strange that Pontius Josephus should be elected president of the congregation. He had the good name of Josephus, and seemed a natural leader for the new generation in the church which was now some 30 years old.

Another man of great influence in the congregation was Gaius Tertius. He had been a member of the church ever since he had moved to the city some 20 years ago. He had established a good coppersmith business. Tertius and Josephus were good friends. They were financial leaders in the city, and they were also leaders of the congregation.

They often met on the way to their offices in the morning. Sometimes they walked a few extra blocks to discuss an important affair in the business world or in the affairs of the city. It also happened that they discussed the affairs of the church.

One morning when they met, Josephus was in a bad mood. When Tertius asked him if he had business trouble, he said, "I wish it were business trouble, for that I can generally handle. But I have received a letter from the Apostle John, and it has upset me. It seems as if John planned it so that it should be read at our coming annual meeting. I would really like to discuss it with you before the meeting Friday. Why not drop in at my home tonight, and we can talk about it?"

When Tertius came to the home of Josephus he was ushered into the den. A slave brought them some light wine and fruit. Then Josephus took out the letter and read it aloud to Tertius.

"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation.

"'I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and w garments to clothe you and to the shame of your nakedness being seen, and salve to anoint eyes, that you may see. Those who love, I reprove and chasten; so zealous and repent. Behold, I st at the door and knock; if any hears my voice and opens the doo will come in to him and eat with and he with me. He who conque will grant him to sit with me on throne, as I myself conquered and down with my Father on his thr He who has an ear, let him what the Spirit says to the churche

When Josephus had finished looked up and said: "What do think of such a piece of writing

"I think John is getting to be old and narrow-minded fellow

oes not know that times have hanged in the past 25 years. He does ot seem to appreciate that we are ie best organized congregation in sia Minor and that we have spon-ored several home mission congrega-ons. And certainly, we have never een backward in stewardship."

"You are right," said Josephus. "The ther day I had a letter from the ewardship director thanking the con-regation for raising its giving 20% ver last year. It will give me much y to read that letter at the annual eeting just before I read the letter om John."

"By the way," said Tertius, "what as it John was raving about being ot or cold? Have you ever heard such n accusation against our beloved urch? He even suggests that the ord will spew us out of his mouth. nd did you get this sentence, 'For ou say I am rich, I have prospered, id I need nothing'?

"Is this not according to the word the Lord, who told us to trust him and he would bless us? We ave trusted in him, and he has lessed us. I wonder what John is inking about."

"Yes," said Josephus, "I even have note from the district president who isited us a few months ago when e was here to dedicate the new altar. le praises the spirit of our Laodicea urch very highly.

"But the thing that beats all is ohn's suggestion that we should re-ent. When you think of the lovely id harmonious spirit in our congre-ation, it would seem as if the spirit repentance is at work all the time.

"How could our organizations func-on so well if we did not have the ght spirit?" Tertius grew very elo-uent as he spoke.

osephus interrupted him to say, "We ve a wonderful pastor. He may not ways stick too close to the text, but understands modern life. He knows w to speak to people with a modern tlook on life.

"Of course, we are not perfect, and do not claim to be, but we cer-nly do all we can in the Lord's siness."

Tertius then said: "This is a most turbing letter. Perhaps you should id it at the close of the meeting as e of the last items of business. Be re to read the letters from the dis-ct president and the stewardship rector first. We cannot ignore the ter, for someone may come from the old man and ask how the congregation received the letter. The only one I really worry about is Lucius. He always seems to agree with the 'old style people.' If you can handle him, it will be all right. Of course, we have the majority on our side, but let us have as little trouble as possible."

The meeting was held at the appointed time. The pastor gave a report of the spiritual progress of the congregation. He was happy for all the work being done. Mr. Josephus was very careful in his report to commend the spirit of harmony. It had been such a joy to work in the church. Toward the end of the meeting he read the letters from the stewardship director and the district president. Then he added that there were still many opportunities before Laodicea, and by the grace of God Laodicea would not be found wanting.

Finally Mr. Josephus asked the secretary to read the letter from John. Someone asked who John was, and when this was explained the letter was read.

Then Mr. Josephus said, "I suppose you would want me to write to John thanking him for his good advice and assuring him that everything is well with us."

But just then Mr. Lucius asked for the floor:

"I can see why you want to close this meeting before we really discuss John's letter. But my dear fellow Christians, don't you think John is right? Have we not become worldly in our whole attitude? As soon as someone suggests a more serious approach to certain problems he is at once ruled out of order and accused of being a pietist and whatnot. How can you be so sure that everything with us is according to the good pleasure of God? When Christ asks to be admitted to share with us, is this not a proof of the fact that we have been rather self-sufficient in our attitude? All evening we have heard reports about our wonderful progress. We have really only glorified ourselves, not Christ. We are as proud as the Pharisee in the temple praying beside the publican.

"I move that a committee be appointed to study the suggestions by John and report to us in about four weeks."

A weak "second" was heard from the back benches.

Now Tertius asked for the floor: "Personally, I think John is misinformed. There may be congregations of the type described in his letter, but this is not our congregation. I agree with our fine president and our pastor that this congregation is really up and doing. May I present a substitute motion?

"I move that we acknowledge John's letter and place it in our files. I do not think we should argue with him. He is an old man and, of course, once upon a time he certainly did a great piece of work."

A chorus of seconds was heard, and Josephus asked for the vote. "Almost unanimous," he announced.

After the meeting Josephus went home with Tertius. "Brother," he said to Tertius, "you really helped me out tonight. This is the way to handle people of John's kind."

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EDITORIALS

Whatever Your Task

One of the best ways to celebrate Labor Day is to spend a little time reviewing Luther's *Small Catechism*. Why the *Catechism* on Labor Day? Because it, and the Scriptures from which it is derived, offer needful and glorious light on the true meaning of labor and enable the Christian to connect his daily work with his Christian faith and life.

To be more specific, on Labor Day we do well to review the Ten Commandments and the First Article of the Apostles' Creed as Luther explains them in his catechisms. It is clear from Luther's explanation of the First Article of the Creed that the Almighty Maker of heaven and earth—the divine Worker—has created me and all the natural resources that exist; that he has given and preserves to me the physical and mental faculties and skills that enable me to work; that, in a world subject to much violence, he "protects me from all danger, and guards and keeps me from all evil"; and, finally, that all of this undeserved goodness makes it my duty and privilege "to thank, praise, serve and obey him."

Then as we turn to the Ten Commandments we discover the ways in which this thanks and service may be expressed, namely, by fearing, loving, and trusting in God above all things. We discover also that the way to love and glorify God is to love and serve our neighbor. Furthermore, that our "neighbor" includes our parents, teachers, employers, and civil rulers as well as the people who live in our neighborhood and those with whom we mingle at work and in the marketplace. On top of all this, Luther gives us some very specific instructions on how we may love and serve our neighbor. For example, we are to "help and befriend him in every need"; we are to "help him to improve and protect his property and living." We are to refrain from trying to get his inheritance or home by craftiness or legal trickery, but should "assist and serve him in keeping the same."

And now it is easy to see the connection between all this fundamental Christian doctrine and Labor Day. God "*daily* provides abundantly for all the needs of my life." How do I thank him for this? Not only by going to church but by dedicating myself and each day in my life to his service; in short, through my daily work. Again, when it comes to loving and serving God through loving service to my neighbor, it is evident that what I do—or fail to do—in connection with my everyday work, with my life's calling, is the key factor. The Scriptures tell us plainly that we are to do honest work w our hands so that we may be able to give to th in need.

Talk about making religion relevant to life about editing a church paper in such a way people can understand it and that it "gets r down to where people live." Well, friends, La Day offers a wonderful opportunity to do these v things. Really, St. Paul wrote a wonderfully do to-earth Labor Day editorial 1900 years ago. H it is:

"Whatever your task, work heartily, as serv the Lord and not men, knowing that from the L you will receive the inheritance as your reward; are serving the Lord Christ" (Col. 3:23, —E.W.

Rome and the Workingman

Pope John XXIII, who has gained the reputa of being a "social-minded pontiff," has issued encyclical—an open letter to the Roman Cath clergy. The statement, titled *Mater et Magi* (Mother and Teacher), deals with social relat ships, including those in industry. This 25,000-w social statement has attracted wide attention in b the church and the secular press. For example was not only featured in a front page story in *New York Times* but its full text was included that newspaper. Because we are soon to obse Labor Day, one is especially interested in what latest social encyclical has to say about labor the laborer. On this score the pope takes pains prove himself the friend of the workingman.

Before commenting on this point it should noted that this last encyclical is really an updat of an encyclical issued 70 years ago by Pope XIII and titled *Rerum Novarum* (Of New Thing On the 40th anniversary of *Rerum Novarum* P Pius XI promulgated *Quadragesimo Anno* (A 40 Years) that brought Rome's social teaching to 1931. And now John XXIII brings that teach up to 1961. Both these earlier documents cont statements which back the Roman Church's cl to being the "friend of the workingman." Pope P closed his encyclical, "with special affection of heart to artisans and other workingmen engaged manual labor, by divine providence committed Us in a particular manner."

Pope John is not to be outdone by his pre cessors. For example, he writes in *Mater et Magis* "Our heart is filled with a deep sadness in conte plating the immeasurably sorrowful spectacle vast numbers of workers in many lands and en continents who are paid wages which condemn th and their families to subhuman conditions of li

Without taking space for further quotations final comment on the way in which the Rom

nurch uses these social encyclicals is in order. or a number of years, in this country at least, the oman Catholics have been holding labor "schools" conferences. I attended one of them in Columbus, hio, some years ago. Present were outstanding presentatives of labor and employers, and, of urse, priests or professors well versed in econom-s.

At that conference Rome's then prevailing pre-ription for an ideal industrial order—namely, com-ning both employers and employees in a given in-stry into a single "occupational group" which, rough its elected representatives, would determine ages and conditions of labor (with the Roman nurch playing no minor role in this corporative ganization of society) was discussed by an em-oyer and then by a union official. Then came both e climax and the "clincher." A Roman priest pre-nted a survey of "Employer-labor Relations and e Papal Encyclicals." No matter how good these cyclicals are, no matter how largely you and I ay agree with the substance of them, it is signifi-nt that on this burning question the pope has e last word. Rome, you see, is *Mater et Magister!*

—E.W.S.

Lost, Strayed, or Stolen: 52,533

If a community the size of Waukegan, Ill., or argo-Moorhead were wiped out, the headlines ould scream around the world. If the total mem-ership of even one of our smaller congregations ddenly vanished, the entire church would be set.

In effect this has happened, but few have paid y attention. During 1960, 52,533 baptized mem-rs were removed from the rolls of the ALC for nactivity or other similar reasons." (This doesn't clude some 15,000 that weren't accounted for in rish report forms for 1960 but also have disap-ared from the records.)

No doubt there were valid reasons for dropping ese members. And perhaps some of them joined her churches without notifying their home con-egations. But it should be of the greatest concern us that even a small number who once were in-ded in Christ's church no longer belong.

And the number is not small. These losses ex-eded our net membership gain last year. It would nount to losing a congregation of more than 2700 embers in each district. The total is more than all no were received into congregations of the ALC all means except transfer and infant Baptism n which cases most families already belong). hile we have been inviting people in the front or by various means of evangelism, others have en walking out the back door, left open by neglect even pushed out in some cases. Apparently most losses involve people who have moved but put off transferring.

What can be done about the losses? First of all every effort must be made to salvage persons before they are dropped for inactivity. One pastor writes, "Just to drop the dead wood is a sign that the church itself is dead." Surely the least that can be done is to visit the person a couple of times to see what is wrong and to inform him of the impending action. Most local constitutions probably require this.

In large congregations it is not easy for the pastor to keep track of fringe members, especially if they move frequently. Each member must become concerned to be his brother's keeper. Perhaps some form of the shepherding plan can be used, in which certain individuals (often deacons) are responsible for the members in a geographic area. They make it their business to know if any families need the ministry of the church, or are losing interest, or are moving. When a family moves, a service of Godspeed can be held at worship services at which they are committed to the fellowship of a specific congregation. Pastors or a designated person can write to the congregation in the community to which the member is moving—or at least can inform the membership transfer office at church headquarters. Of course it is an effort; but if people are worth winning to the church they surely are worth this much effort to keep.

Some have suggested that when a person moves he should be automatically transferred to the nearest congregation. No doubt he would be allowed to express a preference. Surely when a person joins the church he becomes a member of something far more extensive than a local congregation. If he is really committed to the church of Christ there is no sound reason why he should not want to transfer his activity to another congregation immediately, even if the move is temporary. Even if a member who has moved eventually joins a congregation in his new community, years of service and fellowship are often lost.

This problem may reflect on our original recruiting of members, too. We cannot have convinced them of the worth of the church if they drop out at the first opportunity. When the *unchurched* population in the U.S. is increasing at the rate of one every three minutes, it is unfortunate, as one pastor wrote, that so much of the missionary effort of pastors and lay people must be directed toward rewinning church members who have moved into the community.

Where are the 52,333? Are they lost, strayed, stolen by the devil? This is an urgent matter that ought to haunt us. It calls for immediate attention in every parish.

—R.E.A.

MR. EDITOR...

OTHER MURDERERS?

► Our responsibility as Christians who drive cars was well put by Ray Farness ("Me? A Murderer?" July 4). Though only a few criminals are executed each year in the U.S. (only 57 in 1960), many Christians are also asking themselves "Me? A Murderer?" in regard to capital punishment. Those of us who live in states retaining the death penalty bear some responsibility for the few who are legally killed. A useful booklet on this problem is *What Do the Churches Say on Capital Punishment?* (30c from 144 S. Quaker Lane, W. Hartford 7, Conn.)

EDWARD A. MANICE
New Haven, Conn.

DOESN'T EXACTLY FIT

► I was both pleased and disturbed by your article on faith healing. It is good that we are becoming aware of our neglect in this area of our ministry. But when I recently heard Dr. Price speak he said that "God . . . always wants us to be healed." This does not exactly fit with what we were taught in the seminary. I hope our pastors and theological professors will do some studying on this subject.

R. D. JOSEPHSON, pastor
Benwood, W. Va.

LUTHER SAID MORE

► It is hard to understand how a magazine which acts as spokesman for a large segment of Lutheranism in America can print two feature articles on the church and government without one single mention of Luther's concept of the two kingdoms or his doctrine of vocation. Where Americanism, democracy, and Christianity have become almost synonyms, the Lutheran Church has a real witness to make on the relationship of church and state. It is high time that Lutherans realized that Luther does have a few things to say besides "justification by faith."

Pastor RICHARD JENSEN, missionary
Linn Grove, Iowa

SUNDAY WORK NOT NEEDED

► In "Question Box" for July 18 there is the question of field work on Sunday. For 44 years I have been actively engaged in farming. As a boy I never knew of any field work on Sunday. Our community has always been that way except for one here and there, unchurched families. Have we suffered any financial loss over the years? Absolutely not. Is not the use of the Lord's day for commercial purposes and worldly pleasure one of the besetting sins of America? My example, as a Christian, should oppose this thing. If I should begin to do that which seems "necessary" wouldn't that simply open the door to all kinds of Sunday work? If I were going to work after worship I would find it difficult to keep f thinking of this broken bolt that n replacing, etc.

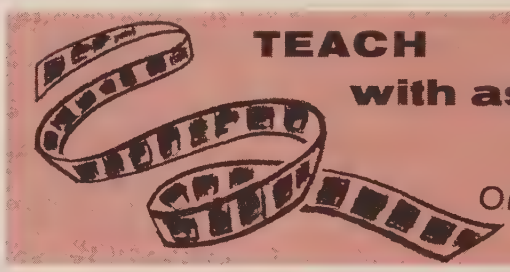
JENS P. HANSEN
Burbank, S.D.

WE DON'T WANT OR NEED

► Prof. W. E. Lillo's letter on fed aid to education (July 18) missed point. Too often we are only cerned with what is good for But what about the nation?

1) We don't need it. States local governments have provi more than enough classroom sp for the war baby boom. From now our school population will be g down.

2) Never forget how the arc advocates of the welfare state money. They do not think mone good for us; but it is good for th



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3) What about thought control? ow many text book writers are go- g to publish books critical of cen- lization, etc.? For some years the wer of federal subsidy will be ercised only in the subtlest ways, t let no one imagine that it will take ng before we will be told for what e subsidy will have to be spent.

4) Government was meant to gov- n, not to run your business and ine. Do you want the federal gov- nment to become your school ard?

THERKEL JORGENSEN
Tyler, Minn.

IT COULD HAPPEN ANYWHERE

Thank you for reprinting James ckler's moving experience "Here as Peace" (Aug. 1). This young an is not a Yankee agitator. He is a utheran pastor's son from Toledo t his wife is from New Orleans. e never spoke about integration, but his seminary town he belonged, th many of his professors, to an tegrated congregation. He was and completely colorblind, and that is obably the reason why he never lked about integration.

WALTER G. TILLMANNS
Waverly, Iowa

DISORGANIZATION MAN

I suggest you change the title (p. July 18) from "The Organization an" to "The Disorganization Man." disagree with the article on several unts:

1) When a pastor fails to make the oper impact on his parish it is obably because he hasn't organized s efforts properly, which isn't the ult of the society. I doubt if more ne for prayer and contemplation ll solve such a problem.

2) That hike with Cub Scouts to t jiggers (?) *is* one of his prime sponsibilities. How better can he rther the ministry of Christ than precept and example in actual ntact with the youth?

3) Are you making sermons too im- rtant? Are there a dozen pastors in e ALC who by sheer eloquence can ange the way of life of their lis- ers? There are thousands who by dness, personal attention, counsel- g can profoundly affect lives. It ems to me the question is: "Just at is the pastor's function?"

4) I have found that one usually ds time to do the things one wants do. It seems to me that the capable man will get the job done regardless of the distractions.

CLYDE H. KAYSER
Dayton, Ohio

► June 20 we were acquainted with a serious situation headed "What Do Pastors Do?" July 18 presents "The Organization Man" with a perplexing ending which leads me to believe we are being sentimentalists in our efforts to relieve our pastor of details. We thank God for the awakening inspired by the article of June 20. Due to that bit of statistical information our church council now has a workable plan of cooperative operation for committees.

Mr. Olsson states the alternative: The pastor is the leader or he is not. I question that the answer is as cut and dried as that. My quarrel with the lay people is that we, as an average group, depend upon our pastor for too much detail. We can relieve him of time-consuming chores without depriving him of his leadership, thereby enabling him to complete his ministry unfettered by harassment from last minute rushing.

CORINNE MALMIN JONES
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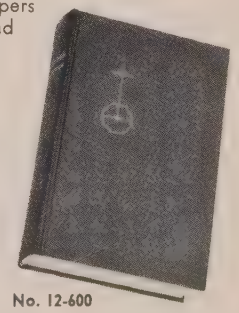
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The first decade of "One" magazine, the ALC's Christian journal for teenagers, is being observed this month with publication of a special 88-page anniversary edition. At left, holding the September "One," is the magazine's editor, Charles Lutz. With him, looking at the first issue of "One," issued in September 1951, is Omar Bonderud, who edited the magazine its first five years. Both are graduates of Wartburg College, Waverly, Iowa.

The above missionaries arrived in New Guinea Aug. 10 to help to man the ALC mission field there. They sailed from the U.S. July 22 on the "Canberra" for Australia—then to New Guinea.

Dr. William Larson, ALC secretary, installed the board of directors of the Church Staff Workers' Association of the ALC last month. Members are, l. to r., Altrude Langhaug, Amanda Walck, Dr. Larson, Arnold Mickelson, Mary Quam, Arlan Knutson, and Milton Voss. Lynn Broughton was also elected but was not present for the picture.

Day School... from page 10

urged to become informed and press themselves individually.

Miss Clara Damm of Blue Isl Ill., was honored for her 43 yea teaching in day schools.

Lay Workers Elect Officers

Seven members were named to board of directors of the Church Workers' Association of the ALC its annual meeting last month. T are Miss Mary Quam, Sioux F S.D.; Miss Amanda Walck, Colum Ohio; Arlan Knutson, Middleton, W Arnold Mickelson, Moorhead, M Miss Altrude Langhaug, Minneap Minn.; Lynn Broughton, Roche Minn.; and Milton Voss, Minneap

At a subsequent meeting the d tors reelected Mr. Mickelson presi of the association. Mr. Knutson named vice president. Miss Quam reelected secretary, and Robert L son, Minneapolis, was reelected tr urer.

During the meeting the Pa Workers' Association voted to diss and become a part of the Church Workers' Association.

Membership in the CSWA is o to non-ordained staff members of gregations or departments of the A Part-time workers may be asso members. The association has s divisions: administration, educa general parish work, music, secreta visitation, and youth. Each sec determines its own schedule at an workshops.

The new officers are pictured where on this page.

Among the Churches

MIDWEST

● A flash flood caused by a six- rain broke a levee and damaged acres of farm land at the Luth Homes, ALC institution in Musca Iowa, June 30. Although the Fel ship Room in the home's Mem Hall was flooded, no one at the Ho was injured. Superintendent of Homes is the Rev. L. A. Stumme.

● J. Donald Musil, an electrical gineer, has been commissioned a sionary teacher for the Tangany Africa, mission field of the ALC.

rvice was held July 30 at the Gilbert urch, Gilbert, Iowa (Pastor Paul S. eque). The Musils have four chil-en ranging in age from 3 to 11.

● Christian Crusaders, radio minis- program emanating from Cedar pids, Iowa, will observe the 25th niversary of its founding on Sept. 6. eatured speaker at the silver anni-rsary observance will be Bob R. ay, director of the ALC's Depart-ent of Television, Radio, and Films. ie Rev. G. E. Melchert, Waterloo, wa, pastor who began the first series broadcasts, and the Rev. Bruno hlachtenhaufen, present radio pas-r, will participate in the program. r. Melchert, who served as radio istor for about 20 years, will be ted at the banquet to be held at inity Church in Waterloo.

● St. Peter Church, Stendal, Ind. Pastor E. G. Robison), has had three urches during its hundred year his-ry, total cost for which has been ss than $10,000. The first, a log urch costing $150, was built in 364. In 1876 a white frame church as built at a cost of $2,500. In 1931 e present all brick Gothic style struc-re was erected at a cost of $6,913. ie congregation observed its cen-nnial Aug. 13.

● St. John Church, Cullom, Ill. Pastor E. L. Serr), is building a urch-parish hall. The cornerstone-ving service was held Aug. 13.

● Robert Weagant is the new ex-utive director of Illinois Lutheran elfare Association, state-wide agen- that serves 500 children and their rents each year. He succeeds R. A. istafson, who upon his retirement ll be executive director emeritus.

WESTERN

● The Rev. Herbert H. Landdeck been appointed to serve as chap-n of Morningside Hospital, Los An-es, Calif., under the Lutheran Hos-al Society of Southern California, ich manages the hospital.
Chaplain Landdeck, a former army iplain, will continue to serve First

Chaplain Landdeck

Church in Compton in addition to his new duties.

● St. Paul Church, Douglas, Wash., and American, Waterville, Wash., have merged to form a new congregation. Pastor of the new United Church is the Rev. James C. Jaeger. The church property is located in Douglas.

OHIO-EASTERN

● Redeemer Church, Neptune, N.J. (Pastor Eugene W. Beutel), held its first two services on the last Sundays of July. The congregation-to-be is meeting in the fire house of the Hamilton Fire Company, located across the street from the property on which the first unit will be erected later this year.

● Dr. C. Umhau Wolf, pastor of St. Paul's Church, Toledo, Ohio, served as Bible leader for a series of studies for ministers of the Churches of God. The conference was held Aug. 22-25 at Findlay College, Findlay, Ohio.

UPPER MIDWEST

● Christ Church, Hartford, S.D. (Pastor J. A. Roehl), is building a new church. Ground-breaking service was held July 23.

● Faith Church, Keene, N.D. (Pastor Duane K. Sorum), dedicated its church July 30. All work on the building and property was donated, and the congregation of 72 baptized members was debt-free on its dedication day. The actual building is the former church of a disbanded congregation.

● Sanford C. Fuglestad has joined the staff of the Willmar, Minn. center of the Lutheran Welfare Society of Minnesota. Fuglestad, 31, has served for the past three years as psychiatric social worker for the Mower County Mental Health Clinic at Austin. Service Center director is Elwyn Wenger.

● St. Stephen Church, Wausau, Wis. (Pastors Ervin Seidel and Gilbert Meyer), installed on Aug. 16 a director of music and youth. She is Karen Haines, St. Olaf College graduate and former public school music teacher.

● Pondera Valley Church, Conrad, Mont. (Pastor Orville Grorud), has approved a $50,000 sponsorship loan to Redeemer Church, Great Falls, Mont. (Pastor Richard M. Waag). The loan will enable Redeemer Church to refinance its church extension fund loan and to build additional Sunday school facilities.

● Valley Migrant Mission served 13,000 to 15,000 migrant Spanish-speaking people in the Red River Valley area of Minnesota and North Dakota during May, June, and July. The work was sponsored by Lutheran congregations in the area. The workers, who include Spanish-speaking assistants, use the "congregational approach" in their effort to bring the migrants into their congregational Bible schools and worship services.

● Homme Home for Boys, Wittenberg, Wis., an ALC institution, celebrated its 80th anniversary Aug. 13 in conjunction with its annual Fall Festival and Open House. The Rev. Arthur D. Sargis, former resident of the home who is now a Presbyterian pastor in Chicago, Ill., addressed the reunion audience.

● The North Rush River Church and Our Savior's Church, both of Baldwin, Wis., have merged to form Peace Church. Pastor Eugene L. Peterson serves the Peace congregation.

● Church of Our Redeemer, Watertown, S.D. (Pastor Virgil O. Johnson), broke ground on July 23 for the construction of its first unit. This mission congregation was organized last December.

SOUTH-CENTRAL

The Rev. Clarence H. Rose, left, pastor of St. James Church, Harper, Tex., is shown receiving an award as Texas Rural Minister of the Year. Presenting it is Dr. Alexander Nunn, editor of "Progressive Farmer."

● Zion Church, Sublime, Tex. (Pastor W. A. Flachmeier) dedicated on July 30 a new wing that doubles the size of the church-plant. Overflow space and classrooms are provided in the new building.

Obituaries

Mrs. Bertha Sophia Abs, 77, wife of the Rev. J. C. Abs of First Church, Brandon, Man., died July 29 after a lengthy illness.

The Rev. Hugo H. Beyer, 68, retired, died July 25. A native of Clayton Center, Iowa, Pastor Beyer served parishes in Kimball, Willow Lake, Stamford, and Kary, S.D.; and in Sioux Center, Woden, and Buck Creek (Sumner), Iowa.

The Rev. Carelius G. Naeseth, 80, of Madison, Wis., died Aug. 25. Born at Wanamingo, Minn., Pastor Naeseth served parishes in Kansas City, Mo., Valley City, N.D., and Morrisonville, Wis. He retired in 1953.

Thea Sybilrud Hendrikson, 75, wife of the Rev. H. O. Hendrikson, died near Edmonds, Wash. on Aug. 4.

Anniversaries

75th — Immanuel Church, Glenvil, Neb.

Announcement

The Rev. Siegfried Otto, formerly of Biggar, Sask., has accepted a call of the Canada Synod, ULCA, at Leamington, Ont., and has been serving there since about July 20. His name will therefore be removed from the roster of The American Lutheran Church.—K. Holfeld.

Changes of Address

Theodore C. Ager (missionary), from Lutheran Mission Ulap, Box 56, Madang, to Lutheran Mission Gatop, Wasu, via Finschhafen, Terr. of New Guinea.
Floyd R. Anderson (newly ordained), Smithwick, S.D. (St. John).
Harvey A. Anderson (newly ordained, asst. pastor), St. Olaf Lutheran Church, W. Bridge and N. St. Paul Sts., Austin, Minn.
John Bauman (retired), from Salem, Ohio, to 1275 Belvidere Ave., Lima, Ohio.
A. E. Berg, from Red Lake Falls, Minn., to St. Hilaire, Minn. (St. Hilaire and St. Paul).
James A. Bergquist, from Los Angeles, Calif., to 5339 Kalanianaole Hwy., Honolulu, Hawaii (Calvary).
Jack R. Bernlöhr (newly ordained), 210 N. Jefferson St., Canonsburg, Pa. (St. Paul).
LeRoy H. Beutel (newly ordained, assoc. pastor), 6161 22nd Ave. N., St. Petersburg, Fla. (Garden of Peace).
Warren L. Bieber, from South Charleston, W. Va., to 14 Bell Ave., Pittsburgh 5, Pa.
James A. Boyd (newly ordained, asst, pastor), 1200 Summit Ave., Detroit Lakes, Minn. (First).
Stephen L. Brandt (military chaplain), from Great Lakes, Ill., to Office of the Division Chaplain, 3rd Marine Division (Rein) FMF, c/o FPO, San Francisco, Calif.
Christian D. Bedlow (newly ordained), Our Redeemer Lutheran Church, West Liberty, Iowa.
Harold E. Brown (missionary), from New Guinea to 875 Sheridan Ave., Columbus 9, Ohio.
C. L. Bruland, from Calamus, Iowa, to 9076 W. Swan Circle, Brentwood 17, Mo.
Richard L. Combs (military chaplain), from Fort Ord, Calif., to 3202 Susan Ave., Marina, Calif.
E. J. Cornils (reg. dir., Stewardship), from 600 Marion Ave. to 2470 El Camino Real, Rm. 211, Palo Alto, Calif.
Felix Doering (missionary), from Regina, Sask., to Lutheran Mission Ogelbeng, Chimbu, E.H.D., Terr. of New Guinea.
Robert W. Ellison, from Pierre, S.D., to 2941 N. 80th St., Omaha 34, Neb. (Calvary).
Henrik G. Engebretson (newly ordained), Big Sandy, Mont. (Christ and Faith).
Clinton G. Erickson (newly ordained), Red Lake Falls, Minn. (Bethany).
Donald W. Fiesner, from Burlington, Colo., to 381 Fremont Ave., Dubuque, Iowa.
Albert C. Frerichs (missionary), from Lutheran Mission, Lae, to Lutheran Mission Heldsbach, Finschhafen, Terr. of New Guinea.
William Gentz, from 422 S. 5th St. to 3609 Zenith Ave. N., Minneapolis 22, Minn.
Gaylen Gilbertson (missionary), from Namazu City, Shizuoka Ken, to 22, 3-Chome, Tokugawa Cho, Higashi-Ku, Nagoya, Japan.
Carl H. Grabemann, from Clinton, Iowa, to 108 N. Melvin St., Gibson City, Ill. (American).
M. Laurel Gray, from New York City to 2507 Princeton Dr., Visalia, Calif. (Christ).
N. David Guetzke, from 701 7th St. S.E. to 701 7th Ave. S.E., Austin, Minn.
William R. Hampton (newly ordained, asst. pastor), 395 San Bernadino Ave., Pomona, Calif. (First).
Wilfred L. Hanson, from Velva, N.D., to Ross, N.D. (Trinity, Bethlehem, and First).
Marvin L. Hartmann, from Hecla, S.D. to Arthur, N.D. (St. John).
J. R. Hestenes, from Edgerton, Wis., to W. 148 S. 6871 Durham Dr., Rte. 1, Muskego, Wis. (Atonement).
Phillip C. Hiller (parish ed. pastor), from Milwaukee, Wis., to 845 W. 130th St., Hawthorne, Calif. (Trinity).
Ralph J. Hoke, from Cleveland, Ohio, to 34 Fulton St., Box 364, Monroeville, Ohio (Trinity and St. Peter).
Fred R. Holtfreter (assoc. pastor), from Carnegie, Pa., to 1501 W. Liberty St., Ann Arbor, Mich. (Zion).
Don C. Hovland (newly ordained, hospital chaplain), 9018 Cumberland, Niles 48, Ill.
Robert F. Hueter (missionary), from Lutheran Mission, Monono, Kundiawa, E.H.D., to Lutheran Mission, Monono, Chuave via Goroka, Terr. of New Guinea.
H. F. Huseth (retired), from Billings, Mont., to 324 E. 2nd St., Sumner, Iowa.
Paul Imschweiler, from Compton, Calif., t Barcells Ave., Santa Clara, Calif. (Holt deemer).
Alvin I. Jacobson (newly ordained, assoc. p 13330 Riverside Dr., Sherman Oaks, Calif deemer).
Alfred J. C. Johnson (newly ordained), N Sask. (Dahlton, Immanuel, and Dovre).
Harris E. Kaasa (faculty member), from St Minn., to Luther College, Decorah, Iowa.
Richard G. Kelling (chaplain), from Engle Colo., to Federal Correctional Institution, A Ky.
Wallace O. Klandrud, from 755 Serrano t Woodside Rd., San Luis Obispo, Calif.
M. S. Knudson, from Mission City, B.C., t 19th Ave. N.W., Calgary, Alta. (Faith).
Hilmer C. Krause, from Norfolk, Va., to 12 Jacinto, Texas City, Tex. (Memorial).
John C. Langholz (retired), from Thornton, to Sheldon, Iowa.
Carl H. Lee (campus pastor), from Big Mont., to Concordia College, Moorhead, M
Alvin G. Lewis (supt., Lyngblomsten Home) 2258 Luther Pl., to 1298 Pascal St., St. P Minn.
Harold A. Lindberg, from Huntingdon, P Petersburg, Pa.
Carl E. L. Lucky Jr. (military chaplain) 151st Eng. Group to U.S. Army Reception S Fort Benning, Ga.
H. S. Madsen (visitation pastor), from H Iowa, to St. John Lutheran Church, Charle Iowa.
Nathanael Mattheis (retired), from 1052 Sch to c/o Mrs. J. J. Potter, 2449 Clinton Rd., ford, Ill.
Joel Mayer (missionary), from Andhra India, to Rte. 2, Napoleon, Ohio.
Carl G. H. Mengering, from 415 N. Oakl Arlington Blvd. and N. Jackson St., Arling Va.
Kenneth P. Mesplay (missionary), from Lu Mission Lae, to Lutheran Mission Omkola 56, Madang, Terr. of New Guinea.
Fred W. Meuser, from Columbus, Ohio, to bacher Strasse 156, Heidelberg, Germany.
Allen E. Nelson (visitation pastor), from C Iowa, to Decorah Lutheran Church, 309 Winn St., Decorah, Iowa.
Arnold Nicholson Jr. (newly ordained) Bloomfield St., Hoboken, N.J. (Trinity).
Loui Novak (newly ordained, assoc. pasto Wisconsin Ave., Madison 3, Wis. (Bethel).
Duane A. Olson (missionary), from 1034 10th S. to 1912 S. 8th Ave., Maywood, Ill.
Landis J. Olson (newly ordained, asst. p 1502 Kilian Blvd., St. Cloud, Minn. (Bethl
William G. Olson (newly ordained, military lain), Navy Chaplains School, Newport, R.
Gordon H. Petersen (military chaplain), Houston, Tex., to Orientation Course, U.S. Chaplain School, Fort Slocum, N.Y.
Stanley R. Peterson (newly ordained), Lan (Zion-Emmanuel and Solberg).
Donald G. Rehkopf, from Rte. 2 to Rte. 274, 6165 Walmore Rd., Sanborn, N.Y.
T. J. Roth, from Texas City, Tex., to P.O 23086, Houston 28, Tex. (Abiding Savior).
S. J. Rude (interim pastor), from Camrose, to Box 814, Mission City, B.C. (Matsqui an Calvary).
Harold A. Sandberg (newly ordained), Box 211A, East Stanwood, Wash. (Freebor
Hans E. Sandrock (military chaplain), from AFB, Nev., to Box 1566, CSC, Maxwell Air Base, Alabama.
H. Curtis Satre (reg. dir., Stewardship and Miss.), from Calgary, Alta., to 613 Quance Saskatoon, Sask.
Herbert G. Schaefer (missionary), from Ababa, Ethiopia, to 875½ Sheridan Ave., bus 9, Ohio.
Fred A. Scherle (missionary), from Eureka to Lutheran Mission, Box 80, Lae, Terr. o Guinea.
Rudolph Schildbach (newly ordained, asst tor), 214 S. 2nd St., River Falls, Wis. (Ezekie
D. Scholl (retired), from Talmage, Neb., to Neb.
Chr. Schreitmueller (retired), from We Iowa, to 419 E. Charles, Oelwein, Iowa.
Herman P. Senft, from Dubuque, Iowa, t Thorndale Ave., New Brighton, Minn. (Atone
Dwane H. Shay, from Artesian, S.D., to Bo Woonsocket, S.D.
John Sievert (missionary), from Lutheran M Port Moresby, Terr. of Papua and New G to Box 355, Port Moresby, Papua, New Gu
I. B. Sorensen (asst. to dist. pres.), from Er burg, Iowa, to 815 6th Pl. S.E., Mason City,

hn A. Speerstra (newly ordained, asst. pastor), etek, Wis. (Chetek and Dovre).

ders Steensen (retired), from Sondervang 12 Immanuelsvej 3, Kolding, Denmark.

S. Stolee, from 211 Carnarvon St. to 80 E. 10th e., New Westminster, B.C.

est G. Stolen, from Butterfield, Minn., to 914 2nd St., Northfield, Minn.

phen O. Swanson, from Lake Wilson, Minn., c/o C. R. Swanson, Rte. 2, Northfield, Minn.

ns A. Teig (newly ordained, asst. pastor), 411 h St., Brooklyn, N.Y. (Trinity).

ayne W. Thompson (newly ordained), Lake lson, Minn. (Lake Wilson).

thur J. Tolo (reg. dir., Parish Ed.), from corah, Iowa, to 2626 W. Mockingbird Lane, llas, Tex.

chard R. Tupy (military chaplain), from Carl- , Mich., to Hq. 28th Artillery Gp. (A.D.), Sel- dge Air Force Base, Mich.

H. Vetter (retired), from Rosalie, Neb., to 0 E. Wesley, Denver 22, Colo.

omas A. Vician (newly ordained, asst. pastor), 7 12th St. N.W., Rochester, Minn. (Gloria).

niel Vinge, from Larimore, N.D., to Herrick emorial Hospital, 2001 Dwight Way, Berkeley, lif.

vin G. Walz from San Jose, Calif., to Pla- ntia, Calif.

nry Weber, from Burkhardt, Wis., to Almena, s. (Zion and Peace).

arles W. Wollam (newly ordained), 2004 Scot- Ave., Detroit 9, Mich. (Christ).

nry Young, from 1628 Orange Blvd. to 1723 cile St., Orange Gardens, Kissimmee, Fla.

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Question Box

By Stanley D. Schneider

Do We Still Use Exorcism?

Exorcism, or the casting out of evil spirits, is frequently referred to in both the Old and New Testaments. Jesus performed this act or rite on more than one occasion. My question is simply this: Is this rite or function still carried out? How does Christianity in general look upon this? —C. M., N.Y.

In our circles I suppose that exorcism is practiced only in a limited way, although I have no way of knowing precisely to what extent it is used. The one remnant of it that we have could be in the Order for Baptism. There a permissive rubric reads: "Then may the Minister make the sign of the Cross . . . saying: Receive the sign of the Holy Cross."

My reason for saying this is that the formula for exorcism in earlier days included the making of the sign of the cross and prayers in which the evil spirits were cast out and the indwelling of the Holy Spirit was sought. Further, this sort of exorcism was a part of the Order for Baptism at least up to the time of the Reformation; in fact, Luther included it in one of his orders for Baptism.

Some bodies in Christendom still practice exorcism. In the Eastern Orthodox Church it forms a part of the ordinary ministry of a parish priest, not only for neurotic or psychotic illnesses, but also for so-called physical illnesses. The belief exists that illness is due, if not to demon possession, at least to diabolical influence.

In the Western churches it is also still a part of the ministry of some communions, at least in theory. The Roman Catholic priests, as I understand it, have a form for exorcism, but the parish priest is required to obtain the bishop's permission before using it. The Church of England has a similar position.

The reason for such regulations in these bodies is wholesome, and not due to any undue "high-church The rule was passed in order to an end to scandals caused by p competitions in exorcisms by priests. There is a danger that su practice would become a tempt for sensationalism which would serve to build up the church, serve only to inflate the ego o one practicing such powers.

This is probably one reason we hear so little about exorcism in our circles. Another reason is we live in a rather sophisticated when we attribute mental diseas complexes rather than to demon

Be that as it may, the fact is the symptoms of one who is obs by a complex and the descriptio those who in biblical times, and were said to have been possesse demons have much in common.

Recognizing this similarity have practiced, usually without publicity, a sort of exorcism in own times. The difficulty is pe alized, and therefore more brought into the consciousness cast out in the name of the Fa and of the Son, and of the Holy it. This would be related to the ing ministry of the church, on a great deal of study is being ma the present time.

Personally, I am familiar with rather strange and wonderful r in this area. Those who ach them were extremely reluctant t about it and in each instance the biblical promises only be they were virtually forced to do the circumstances.

It seems to me that we have left this part of the church's mi too much out of the picture. We been frightened away from i "faith-healers," "charmers," and people who operate on the frin the church, if not actually outsi

Of these people I, too, am But I am convinced that these p ises of God are valid, and alth we need to exercise this minist the light of our own times, that i valid ministry either too much

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

ted on the one hand, or too sensa-
nally exploited on the other.
It is important to recall that in the
cient rites of exorcism the purpose
as not only to cast out that which
ubled the person, but to fill him
th the gift of the Holy Spirit. This
indicated by the laying on of hands,
hich was a part of the rite. People
e healed not just for the sake of
ing healed, but to be fully restored
children of God.

If a man has been saved from a rrible sin and has deliberately or ther carelessly fallen again, will receive forgiveness? Does Hews 10:26 apply here?

—V. A., Neb.

Let's take a look at the whole sec-
n following Hebrews 10:26: "For
we sin deliberately after receiving
e knowledge of the truth, there no
nger remains a sacrifice for sins, but
fearful prospect of judgment, and a
ry of fire which will consume the
versaries. A man who has violated
e law of Moses dies without mercy
the testimony of two or three wit-
sses. How much worse punishment
you think will be deserved by the
n who has spurned the Son of
d, and profaned the blood of the
venant by which he was sanctified,
d outraged the Spirit of grace? For
e know him who said, 'Vengeance
mine, I will repay.' And again, 'The
rd will judge his people.' It is a
rful thing to fall into the hands of
e living God."
The reason for quoting the whole
ction is in those references at the
d of it. It is God who judges.
Therefore, I cannot say in any par-
ular instance when an individual is
yond forgiveness. I do know that it
a possibility. Jesus himself pointed
s out in speaking about the sin
ainst the Holy Ghost. See St. Mat-
ew 12:31-32, St. Mark 3:28-30,
d St. Luke 12:10.
Any sin can separate us from God
hen we insist on keeping that sin
d refusing the gift of the Holy
irit. As I have quoted before in this
lumn let me quote again from St.
ul, "Are we to continue in sin that
ace may abound? By no means!"
omans 6:1, 2).
So the judgment of God is there,
t it is his to make, not ours. It is
us to help each other that we may
t receive the grace of God in vain,
ceiving not only forgiveness, but
e gift of a new life in Jesus Christ.

Jesus said: 'Learn from Me'

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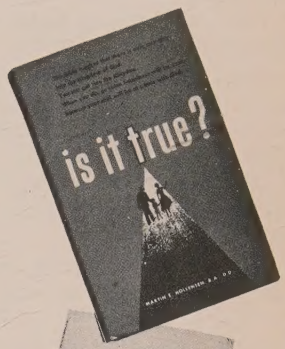

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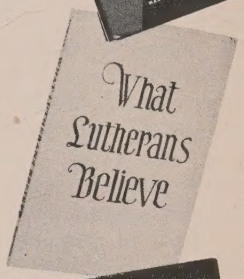

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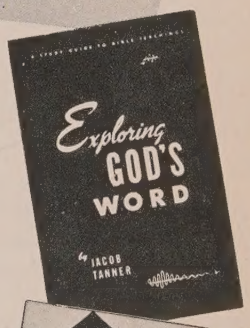

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Family Size... By Phelva Hetland

Stakes and Strength

IF IT were only that simple!"

"Maybe it is. What are you talking about?"

"My children, as usual, of course!" Harriet sat back on her heels and contemplated the gladiolus whose stalk she had just tied securely to a stake. "Look at that glad! It was lying flat on the ground after the heavy rain, but all I have to do is tie it to a stake, and it'll stand there and bloom like the rest."

"So—you'd like to tie up your children. Well, you're not the first one."

"You're making fun of me, and I'm deadly serious," Harriet remonstrated. "What gets me is that if I had put the stake in yesterday when I thought of it, the glad wouldn't have been beaten down. That's what I meant—it's so easy with plants. I wish it were as simple with people."

"Tie them to your apron strings," her neighbor suggested.

"I've sort of prided myself on not tying my children to my apron strings," Harriet confessed; "but lately I catch myself trying to use them as a sort of lasso."

"You, who never shed a tear when a child started school?"

"It kept getting harder, and now with college and job hunting, I'm not so casual any more."

The neighbor's glance had fallen on another gladiolus, and she pointed: "What is that, Harriet? A splint?"

"It is," was the defensive answer. "And I think it saved the bloom. But that too I wish I had done sooner."

"Well," said the neighbor solemnly, "I can only hope your joy in the blossoms will overcome your self-reproach."

"It already has," Harriet assured her with like gravity. "See this one with the serpentine head? It just lay on the ground, but I tied it up to a stout stake, and waited for the sun to straighten it out. It's coming nicely."

The bruised reed," said the neighbor softly, with a complete change of tone. "I wonder about the bruised reeds we deal with in our work; how many of them might have escaped bruising if some one had been paying attention."

"It's hard to tell even what caused the bruises, isn't it? Especially when you have another right alongside, like this glad, that stands up straight and strong from the first."

"One of my teenagers told me the other day he doesn't think any one can ever be sure he knows what some one else is really thinking."

"A protection I deeply appreciate!"

"You're not invited to delve into my subconscious, either. You'd probably give me a guilt complex, too. There are plenty of things I should have done."

"Well, now, lest you go away completely disenchanted, let me show you my tomatoes. Those I have tended conscientiously."

"There might," Harriet conceded as they viewed the odd assortment of stakes, "be something other than the best or the accepted methods there. But I have some good tomatoes."

"You've really followed through on these, haven't you," the neighbor said admiringly. "Now all you have to do is transfer your technique from tomatoes to tots, and your problem is solved."

"All!" Harriet echoed hollowly. "I've been trying all morning."

"Let me draw you a parallel," said the neighbor briskly. "Here's a child, a tender vine. Until he knows his own mind, he needs some support and guidance. So we hold him to obedience, duty, honor, family love even, as if they were stakes to support him."

"Now we're getting somewhere," Harriet agreed. "What I had in mind would be more like fences—you know how we try to keep a youngster within a certain group or organization or even area where we think he's safe?"

"Fences I don't go for," said the neighbor decisively. "Unless they're on the inside—like it's better to teach a child to stay out of the street than fence him in."

"That's what I've been trying to resolve," Harriet said with a worried look. "Does one always have to depend on fences and stakes, or is there a way of developing some sc inner strength?"

"Oh, I think there is, defin But you have to give it time t velop, like any growing thing."

You know what keeps going th my mind, just because I've hea quoted and ridiculed: 'My str is as the strength of ten becaus heart is pure.' "

"Superficially it's nonsense," neighbor agreed. "But actually really strong person is the one is right with God, and the only son who is right with God is a given sinner. I guess that strength and purity on close ter

"Forgiveness isn't a thing we understand or even make use of much, do you think?" asked Ha

"I've been reading," Harriet on, "that it is right to punish a because that's what he really w It relieves him of the feeling of I wonder when they will come t that the sense of guilt isn't the ow of doom, but the cloud that ers the sunrise."

" 'They' have no way of kno that, outside of Christ. In fact, side of Christ, it isn't even true

"But in Christ we have forgive and strength and security. So," Harriet smiled gaily at her neig "it is quite simple after all."

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FAITH? *Prove It!*

A "right strawy epistle" are the oft-quoted words with which artin Luther once described the etter of James. His low opinion of e book is not hard to understand. or years he had been in torment, ying to attain salvation by what he d. When he finally learned that od gives salvation freely to anyone ho believes, he based his life on at fact, and "justification by faith" ecame the keynote of the Reforma- on. No doubt Luther feared that ferences to the necessity of good orks in James might cause some to y to be saved by keeping laws.

At first glance this may seem a asonable fear, for James makes such atements as "A man is justified by orks and not by faith alone" (2:24). it most conservative scholars have ncluded that James really did not sically disagree with Paul who in- sted, "By works of the law shall no sh be justified." They were just iting about different things, though ing the same words.

The faith that Paul insisted on as e means of salvation was a relation- ip of trust in Jesus. The faith that mes criticizes, however, is simply acknowledgement of the truth of rtain statements—which even the evil could make (2:19)—with no rsonal trust or involvement. The orks that Paul condemned are acts ne as a religious duty or ceremony, th expectation of reward. The orks that James praises are the eds of love that result from a Chris- n's faith.

James and Paul Agree

Actually, both men criticize a mere tward display of religion, whether be in words (James) or in religious ts (Paul). Both also urge a rela- nship of faith in Christ that will ove its genuineness by acts of love fellowmen. Paul looks at the root Christian belief; James emphasizes fruits. The Christian needs to con- er both.

James is bothered by the same er- that Jesus was concerned about nen he rebuked the Pharisees for noring God with their lips while their hearts were far from him (Matt. 15:8). The epistle has many similarities to the teachings of Jesus. James often seems to be restating the very words of Christ (cf. 5:12 and Matt. 5:34-37). He often uses questions, as

INFINITE GOD

Infinite in all! Complete—
Beyond all time and space as one
Cannot imagine! And He spoke
The word, "Create," and it was done!

"Create a million galaxies
And let there be no end to space
Or time. And let the atom be,"
And it was done; they found their place.

So He is infinite in all,
For He designed immensity
Within His hand, and whether great
Or small, He holds infinity.

—Gerald Diment

Jesus did, to make a point. There are frequent commands, as in the Sermon on the Mount. Commands or exhortations occur, on the average, in every other verse. The letter is filled with colorful illustrations from everyday life, such as Jesus made use of. In one of the many forceful illustrations, the writer compares the tongue to a bridle for a horse, a ship, a fire, and a wild animal (3:2-8).

Yet the letter hardly mentions the name of Jesus and skips over the essential teachings of Christianity. The writer's great concern is that a Christian should live his faith. "Be doers of the word, and not hearers only, deceiving yourselves" (1:22), and "Faith apart from works is dead" (2:26) sound the theme of the letter. It defines religion in terms of acts of kindness (1:27); it shows concern about social snobbery (2:1-7; 5:1-6).

Perhaps the writer assumed that his readers knew the facts on which Christian belief was built. Or perhaps he wrote before disagreements had arisen which called for doctrinal letters such as Paul wrote. Many scholars think James is one of the earliest—possibly the first—books of the New Testament to be written.

James differs in other ways than contents from other New Testament letters. It lacks the customary beginning and ending of a letter and includes no personal references. In our Bibles James comes first in a group of books known as the catholic epistles, so called because they are not identified with an individual or congregation but are more or less addressed to all Christians. The address, "To the twelve tribes in the dispersion," is usually taken to refer to Christians (most of whom were probably Jewish at that time) wherever they might live. Because it is not directed at any particular situation, the letter does not deal with specific problems of that day, but speaks in general terms that are easily applied to life today.

In form, James is similar to the "wisdom" writings of the Old Testament, such as Proverbs. It has no unified theme; it is largely a series of rather unrelated statements. Therefore it is difficult to outline it. But its contents might be summarized as follows:

Ch. 1. Faith meets trials with joy.
2. Faith affects thinking and acting.
3. Faith influences speaking.
4. Faith shows itself in attitudes toward the world, self, and God.
5. Faith is patient and prayerful.

Who Wrote It?

The author of the book was evidently a Jew, but one who, from his style of writing, was acquainted with Greek culture as well. This has caused some disagreement as to his identity. Tradition says that James the brother of Jesus was the writer. He was the leader of the church at Jerusalem, and it is thought that the letter is similar to his speech recorded in Acts 15. Known as James the Just, his reputation harmonizes well with the emphasis of the epistle. However, James was as common a name then as now, and there is probably no way of being certain who the writer was.

James was one of the last books to be accepted as part of the New Testament. Not until the Council of Carthage in 397 was it definitely included, although many, especially in the eastern part of the church, had accepted it earlier.

As you read First Peter, try to determine the situation of the people to whom it was written.

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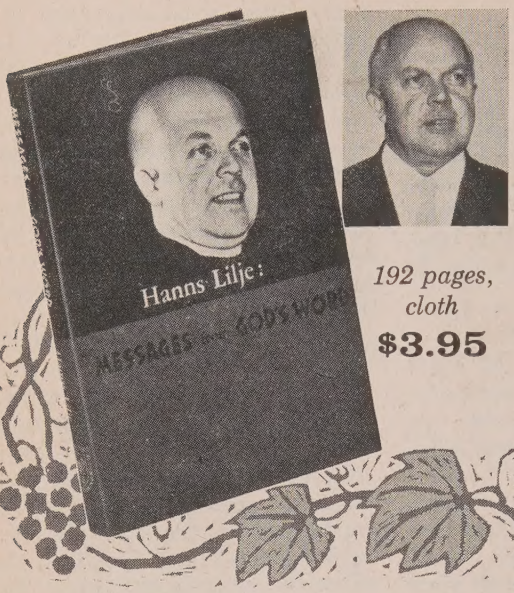

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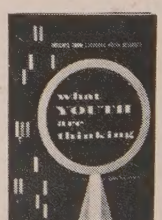

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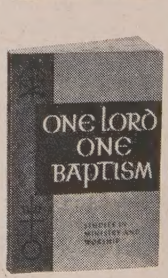

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